DATED KUSHĀṆA INSCRIPTIONS

SATYA SHRAVA

RAṆAVA PRAKĀSHAN

THE
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SATYA SHRAVA M.A.
Formerly: Director, State Museum, Lucknow ;
Deputy Keeper (Archaeology), National Museum, New Delhi ;
Officer Archaeological Survey of India, New Delhi

Author : Śakas in India; The Kushāṇa Numismatics ;
A Comprehensive History of Vedic Literature ;
Irrigation in India Through the Ages ;
प्राचीन भारत में सिंचाई

Editor : Vedic Vāṅmaya kā Itihāsa (3 Vols in Hindi)
Bhārata Varsha kā Brihad Itihāsa (3 Vols in Hindi)

PRAṆAVA PRAKĀSHAN
1/28, Punjabi Bagh, New Delhi - 110026

First Illustrated Edition : 24th August, 1993

© Publisher, 1993

Published by:

PRAṆAVA PRAKĀSHAN
1/28, Punjabi Bagh,
New Delhi - 110026
Phones : 502581/538215

Price : Rs. Two Thousand One Hundred only (Rs. 2100/-)

Composed by : Aakriti Graphics, B-62/10, Naraina Industrial Area,
New Delhi-110028. Phone : 5700089

Printed By : Punjab Printing Press
C-92, Okhla Industrial Area,
Phase-I, New Delhi-110020
Phones: 6816784, 6812882

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INTRODUCTION

Corpus volumes of inscriptions of dynasties or kings, who had ruled India, have been published from time to time by the Archaeological Survey of India. A similar volume of the inscriptions of the Kushāṇa rulers of India was a desideratum. After my volumes on '*The Śakas in India*,' and '*The Kushāṇa Numismatics*,' assessment of material for the inscriptions of the Kushāṇas, was started from 1985 onwards. My stay with our son and his family in America from May 1988 to March 1989, proved useful to sift and analyse the vast material. Dear Nigamesh has always been helpful in the furtherance of my studies. He has been sending me books published in America and other foreign countries and has been generous to assist financially in the publication of my works. I never have to worry and am, therefore, carefree to write, enrich and enlarge our cultural heritage.

Initially, it was not expected that the number of inscriptions of the Kushāṇas will be 217. In course of the past seven years, the list of these inscriptions, prepared in the beginning, continued to be added and enlarged especially with the discovery of more inscriptions. Mathura is a veritable store house of Kushāṇa inscriptions. Addition of such inscriptions is a delight. Even after the publication of this corpus volume, future discoveries shall follow and will necessitate revision of this illustrated volume Finding the number of inscriptions to be large, the present volume has been titled as '*The Dated Kushāṇa Inscriptions.*' As a corollary to the title, it must be followed by a volume on "*The Undated Kushāṇa Inscriptions.*' Material for the same is already being collected.

To draw a line, to separate the dated and the undated inscriptions, is easy. In case of undated inscriptions dependence on palaeography becomes imperative. But is palaeography an exact evidence? The method adopted for the writing of inscriptions, was to hand-write the matter to be incised in stone or metal. The writer, as evidenced by inscriptions, was called a *lipika*. The stone engraver or the *tankaka* followed the form and shape of each letter and incised the stone with letters shaped and fashioned by the *lipika*. The hand writing of the *lipika*, was followed by the stone-engraver who

being normally not an expert with the alphabet or the writing, followed the shape, the form and the design given to him. This happens even this day, while incising a stone with any writing be it in *Nāgarī*, Roman, Persian, *etc.* Therefore, amongst the dated Kushāṇa inscriptions, we come across a variety of shapes and forms of *Brāhmī* letters of the Kushāṇa period. Characters of serial 17 and many more inscriptions do not conform to the so called formally pronounced *Kushāṇa Brāhmī* letters.

Hand writing changes from person to person. Difference in hand writing of two individuals is normal. According to certain scholars writing in a particular period and its form and the shape of letters in that particular period, with slight variations, apparently presented a particularized shape of letters; such a shape and form of letters has been taken to be a water tight compartment. These compartments have been labelled as *Aśokan Brāhmī* or *Kharoshṭī, Śaka period Brāhmī, Kushāna period Brāhmī* and *Gupta period Brāhmī etc.* On the contrary, in nature, it is impossible to have such water-tight compartments. The education, the place of education, the extent of knowledge and the depth of wisdom of a *lipika* or any human being differs from person to person and from *lipika* to *lipika.* Any generalization for this very reason, therefore, is never safe, and consequently dependence on palaeography as an evidence has to be avoided. As such, to sift the undated Kushāṇa inscriptions out of the vast hoard of *Brāhmī* inscriptions will be an attempt enmeshed in arduous effort. Unbiased approach, non ambiguous sifting of the material, honest attempts, non-preconceived and non bigoted analysis, which is required, will help to bring forth this second volume also.

While deciphering these dated inscriptions, I have come across readings which are unsuitable and untenable to the context. These readings have been avoided. Where ever possible and within the reach of my limited experience, these have been changed and new readings substituted. For any possible and plausible mistakes in the readings, I own these as my responsibility and earnestly invite suggestions at my below given address to help me to include these in a future edition of this book.

The dated Kushāṇa inscriptions have been sorted out on the basis of the date, mention of the name of a particular Kushāṇa ruler, or some corroborative evidence. A difficulty is presented by the use of one or more than one era by the Kushāṇa rulers. Prevalence of more than one Śaka era has been cogently proved in my *Śakas in India.* Similar, was the case with the Kushāṇa rulers. Perhaps, they had used more than one

era in the inscriptions. In the *Kharoshṭī* inscriptions, use of more than one era was followed, definitely. People at large, as donors, appear to have had no compulsion to follow only one era and therefore, the dates recorded in their gifts or donations had referred to more than one era separately in various inscriptions. This has created confusion for the present day scholars. This inadvertently caused stretching the reign of a particular ruler to two or three centuries. If it is presumed that there was more than one Kanishka or Vāsudeva, why not suppose that there were more than one era used in these inscriptions and the dates in the Kushāṇa inscriptions refer to more than one era. Above all, at times the dates in these inscriptions have expressly referred to the regnal year of a particular ruler. To avoid fantastic conclusions and creation of imaginary and unreasonable hypotheses, it has been considered best to present the inscriptional records in one place in a chronological sequence. Let these records shape a concerted history. Let the future help to draw a positive inference on the basis of more evidence to be unravelled by coming generation of scholars.

These inscriptions are not potshreds. Pottery predominantly has been the dry and unsavoury delight, since the year 1944, of the present day archaeologists of India. Potsherds are the handiwork of a potter. But does a potter make history? It is a serious enigma which has been infused and enthused into the brain of rank and file of Indian archaeologists. This malacious and mischievous approach in the well planned education policy enunciated by Lord Macaulay, when Lord Bentick was the Governor General from 1837, had been magnified by Dr. R.E.M. Wheeler, the last English Director General of the Archaeological Survey of India. It is a redeeming fact, that archaeologists like Sir Alexander Cunningham, Sir John Marshall, Dr. Aurel Stein, Princep and many more as an anti-thesis, had devoted themselves to piece together Indian history.

On the basis of pottery designs, and patterns painted on full or broken potsherds a fantastic similarity has been drawn with similar pottery found in different regions and countries. This similarity in patterns has propelled to label such similarities as distinct cultures according to various sites and are now known as *Mehi, Kuli* or *Harappan cultures etc.* In the forties of this century limited material had been available. And, therefore, without conceiving that knowledge is unlimited, it was postulated that India never had a culture before the *Harappan* culture. But subsequent excavations and extensive diggings have thrown to wind such hypnotic theories and instead have revealed continuity of our past to centuries below the Harappan levels. The sources of this culture limited

to a couple of sites stands today multiplied into unlimited excavated sites spread over the length and breadth of our country.

Ignorance of the traditional literature and intentional avoidance of factual records has resulted in haphazard presentation of our past. During the past five decades, a total dependence on excavations, stratigraphy and wilful ignoring other sources of history has led the most important cultural department of our country, the Archaeological Survey of India, on which crores of Rupees is spent, to grope in the excavated darkness and to loose sight of the rich past.

What are the sources of history? Archaeological excavation is not the only source. To enjoy our past it is neither possible nor feasible nor plausible to dig and up turn every inch of the earth of our country. Other authentic sources, relied upon in every country of the world, have to be similarly tapped to throw light on our past so that it enlivens and guides our future. The other sources are coins, inscriptions, accounts of foreign travellers, tradition, traditional literature and dynastic accounts of rulers of various regions. Too much dependence on archaeology alone and discarding of other sources is a bigoted unhealthy process. The history pieced together on the basis of all the sources combined together minus archaeological excavations in the nineteenth century has not been proved to be wrong even up to this day. Therefore, every archaeologist shunning too much dependence on digging, and that also vertical digging, should transform their approach and methods, and put in their best efforts to present our past apportioning only a part, *i.e.* a minor part, to pottery, its shapes, designs and patterns. In our past, we all were not potters and never had only a pottery culture. Excavations should be continued but augmented by horizontal diggings and correlated as and where ever feasible, to piece together our bright past.

Fashion or a vogue is an infectious creation. Be it on cloth, in fancy jewellery, drawings on pots, personal clothing *etc.* It travels fast and far and wide. It has a to and fro circulation. Its source or focal point could seldom be pin pointed. Therefore, no country has proprietary rights over a fashion or a design. Conclusions drawn on such a basis have to be general and cannot be ascribed to a particular country. Therefore, a switch over to other sources of history, is a desideratum and conclusions drawn must be corroborated and supplemented through them. Instead of history of the potter, a history of the common man, his social environments and habits and his contributions

to a society need to occupy, alongwith the potters, a prominent, significant and authenticated place. The vacuum created in the past 50 years should be filled and be a prime aim of an archaeologist. Archaeology should not divest itself from history. It has to divert itself from its abstract form of presenting the excavated material and has to delve into other sources of Indian history and present our past in a readable continuous form.

History has to be a simple, unembellished statement of facts of the past, whether these appeal or appease the present or not. Withholding or distortion and misinterpretation of facts is a heinous crime, which is wilfully and successfully indulged in to-day. Punishment for this crime should not be the minimum but the maximum. Scholars should be honest and true to their vocation. Scholars should not sell themselves to appease powers in authority and distort history for personal, petty gains and for dogmatic self enunciated principles. Natural Law of Justice is superior to all man made laws and sooner than later exposes such attempts of intentionally misleading so-called pseudo scholars who are out to generate a history to their personal liking and mis-interpreting the past.

There never used to be, it is apparent from these Kushāṇa inscriptions, a bar, prohibition or fanaticism, to follow the royalty imposed religion or heart pinching and heart felt restrictions. The common man had the liberty to practise, follow and propagate, unlike today, his sentiments, especially religious. These feelings are wilfully expressed in statues of *Buddhas, Bodhisattvas, Maitreya, Jinas, Kārttikeya, Śivalingas and devakulas,* which are appreciated till this day as a feast to the eye in the form of exquisite works of aesthetic art, and as a true representative of the society whether composed of the royalty or composed of the common man.

The numberless statues of *Jinas, Bodhisattvas, Buddhas, Bhāgavatas* and the pillars of *devakulas* and statues of kings remind of the brisk activity of the society. The common man at large had always been busy and had himself fully occupied to deeply satisfy and achieve inner exhilaration on completion of a long cherished desire which could be termed as a life goal. If there are statues of royal personages, who have been immortalized through the simple and intelligent practice of engraving the name of the ruler in stone; the statues of gods of different sects have enlivened and immortalized them for ever. Subtle details of the society are engraved in stone and handed over to posterity through recordings of the names and pedigrees of some of the classes of the society, *viz.*, a *lohakāra,* the *dance-troupes,* the *sārthavāhas, gandhikas* and so on. Reference to and remains of a *devakula,* if in disuse, necessitating its repair, never was out of sight of

successive rulers who had, the greatest pleasure and had as their bounden duty to perpetuate the repairs in a humble manner.

The title of various officials (and at times their names) *viz., kshatrapa, mahākshatrapa, daṇḍanāyaka, lipika, navakarmika,* sculptor etc. reflect the administrative set up of the rulers through these engraved details. If a king was a simple *mahārāja* he could appertain to himself such significant *birudas* as *mahārāja, shāhī, rājātirāja, kaisara, devaputra,* etc. Had such appelations been associated with successive achievements? Yes, definitely.

Inscription of a ruler whose name has been read as Vasnushāṇa had ruled in the *saṁ* or year 22 (serial 58). This inscription is engraved on the statue of a Buddha found at Sāñchī. Another statue of a Bodhisattva in *dhyāna mudrā* also was found at Sāñchī. It is dated in the *saṁ* or year 28 (sl. 62). Herein, the name engraved is read as *Vāsishka.* I have suggested that the name recorded in serial 58 should better be read as *Vasa-kushāṇa* and have included this inscription under the chapter detailing the inscriptions of Vāsishka.

Coins float, travel and circulate. On the contrary inscriptions represent the static limits of an empire. The much ravaged Afghanistan, of today, ignorant of the fact of destroying the past cultures, in sheer satisfaction of attaining victory through their internecine struggles, had a few decades ago left us agog with the inscriptions from *Surkh Kotal, Dasht-i-nawur, Airtam* etc. The North Western Frontier Province of Pakistan, which name is likely to be changed, significantly extends the limits of the empire of the *Kushāṇa* or *Gushaṇa* rulers. If the stone graffiti of *Chilas, Hunza* and *Alam Bridge* encompass Kashmir, in their empire, the inscriptional finds from *Sahet-mahet, Kauśāmbī, Rāmanagar, Ahichchatrā, Sārnāth, Ganwāriā* and other innumerable sites, extend the limits of the vast Kushāṇa empire in the east, as well.

Dasht-i-Nawur is very near Wardak; here a *Kharoshṭī* inscription of the time of Kushāṇa king Huvishka was found long ago. It is situated 100 kms to the south west of Kabul and 40 kms to the west of Ghazani. The *Dasht-i-Nawur* records are found in an area where use of *Kharoshṭī* was predominant and the Greek script was also known in the Kushāṇa period.

Surkh Kotal was included in ancient Bactria, where the Greek script was used for the Bactrian inscriptions in the Kushāṇa period. *Surkh Kotal* is in the *Kataghan*

region of north eastern Afghanistan. A few of the letters appearing in the *Surkh Kotal* inscription are surely Greek. Many of the painted characters can be recognized as *Kharoshṭī* like. Some of the characters seem to belong to the Sogdian alphabet.

A comparative study of *Surkh Kotal* and *Dasht-i-Nawur* inscriptions convinces that both are written in the same script. The *Dasht-i-Nawur* inscription is engraved below an epigraph written in Indian (*Prākrit*) dialect and *Kharoshṭī* script (DN IV). It appears that all inscriptions form a group and were engraved at about the same time. The three epigraphs seem to record the same event though written in three different scripts.

The Bactrian epigraph in Greek script begins with the date *saṁ 279*, in the month of *Gorpiaios. Shao Ooemo .....Koshaṇo* is mentioned in lines 3-4. The *Prākrit* inscription which is also mutilated began with the date *saṁ 1 1 100 20 20 20 10 4 4 1 (i.e.) 279, gapiu.* ... The expression *rajatirajasa dharmi(asa) ... Vhima Kusasa* in lines 2-3, probably refers to *Vhima of the Kuśa family,* the king of kings, the righteous.

Both *Prākrit* and Bactrian versions are dated in the same year. Both refer to king *Ooemo or Vhima, i.e., Vima of the Kushāṇa* or *Kusa* family. The D.N. III inscription begins with the expression *sa(ṁ)* and therefore it leads us to believe that it is the same as the other two versions. According to Mukherji it is *samvatsaremmi 200+70+9* ?[1]

I could not lay my hands in the published literature on the English rendering of these important inscriptions. I have tried to obtain their photo copies and those available have been added to the plates at the end. However, a short description is recorded in the proper place against the relevant serial number.

Innumerable names of *vihāras*, the *chaitya kuṭīs*, the *stūpas* draw us very close to their religious concepts. If a nun or a *bhikshuṇī* had taken pride in donating an image, a *gandhika*, or a *lohakāra*, had never lagged behind to perpetuate himself through such a deed.

What a vibrant, devoted and enthusiastic society, the Kushāṇa rulers had to administer can best be gleaned from these two hundred and seventeen inscriptions. With the change of place, with the change in the dialect, the names of the ruler and their recording

1. See JESI, Vol. 4, 1977, pp. 14-22

accordingly is reflected in the local spellings. If Sanskrit language was to be used, there was no restraint to record the wishes in the local dialect, at times in a mixed form and now labelled as *Prākrit, Gandhārī Prākrit* and hybrid *Sanskrit.* The inscriptions found in different regions have used the local language. The different alphabets used, to record all events, are *Sogdian, Bactrian, Greek* and mainly in two scripts known as *Kharoshṭī* and *Brāhmī.* The vastness of the empire can never be lost sight of, a glaring reflection of which is sifted from the find spots of these inscriptions.

Now, I come to my one glaring deficiency. I am not an expert in reading *Kharoshṭī* characters. Similarly, I accept and admit my deficiency to read Sogdian, Bactrian and Greek alphabets. But I had the great desire to bring in one place the inscriptions of the Kushāṇas written in these scripts. So, perforce, I have borrowed them from my predecessors and am indebted to all of them especially Dr. Sten Know, who had given an upright opinion on my *Śakas in India.*, first edition of which was published in Lahore, now in Pakistan, in the year 1947.

The maps, the appendices, especially detailing the proper names, place-names and the names of *vihāras*, a bibliography and a comprehensive index will surely help the reader to glean and locate all the required information at a glance in these inscriptions.

I pay my obeisance to Indian epigraphist-savants starting with Dr. Gauri Shanker Hira Chand Ojha, H. Luders, G. Buhler, T. Bloch, R.D. Banerji, R.L. Mitra, Dowson, F.S. Growse, J. Ph Vogel, D.R. Sahni, Dr. N.P. Chakravarti, Dr. B. Ch. Chhabra and all others who are not enumerated here and whose pioneering labours in epigraphy have bequeathed to us a systematic, enlivening and refreshing account of our past generations, as history. Today, I fall back on an equally fluent epigraphist, Dr. K.V. Ramesh, formerly Epigraphist, *par excellence,* to the Government of India, and at present Joint Director General, Archaeological Survey of India. He has a proverbial command and grasp, over not only northern *Brāhmī* but *Kharoshṭī* as well, besides other ancient scripts of India. Dr. I.K. Sarma, Director, Archaeological Survey of India is another intuitive, erudite, sound scholar and has been very helpful. Mr. C.L. Suri, also a Director in Archaeological Survey of India willingly helped to read and decipher a few inscriptions. Mrs. Pushpa Thakurail, Director, Government Museum, Mathura has kept me informed of the latest discoveries of Kushāṇa inscriptions; Dr. (Mrs.) Rita Sharma, Keeper, National Museum; and a young scholar Dr. Binoy Kumar Sahay of the National Museum, New Delhi,

have been of assistance. Dr. Sahai is a promising young epigraphist and I desire and I am sure he can with success take up the work of *"the Undated Kushāṇa Inscriptions."* Sri M.N. Katti, Dr. S.P. Tewari, and Dr.S. Subramonia Iyer all of Mysore Office of ASI, have been extra helpful to make this illustrated Volume a presentable monograph, by promptly supplying photographs. I have to express my gratitude to Dr. R.S. Bisht, Director of the Institute of Archaeology for his help in more than one form.

The generosity and magnanimity of Dr. Prof. B.N. Mukherji, in giving me type-scripts of his articles and their photographs, even before their publication, has helped to add more inscriptions both, *Brāhmī* and *Kharoshṭī*. His type-script article on graffiti from *Chilas, Hunza* and *Alam Bridge,* now available in the *Bulletin of the Indian Museum,* Calcutta, for the year 1987, has been fairly and extensively relied upon for the *Kharoshṭī* graffiti added to this volume.

Thanks are due to the Librarians of the Archaeological Survey of India, especially Sri P.A. Nanwate, who procured books from the shelves, for his ever-remembered promptness; Smt. Pratibha Parashar, of the National Museum; Shri P.L. Mishra of the Government Museum, Mathura *etc.* and also to the photographers of the Epigraphy Branch at Mysore of the Archaeological Survey of India; Shri K.D. Mishra of the Government Museum, Mathura; and Shri Jagdish Arora of the National Museum. S/Sri Hukam Singh and Tek Ram of Archaeological Survey of India and Bhola Datt Bhat and Bhagwan Ji Chaube of the National Museum promptly helped with books from the shelves. The young lady entrepreneur Ms. Manisha Shrivastava, and Shri Bhagavan Das of Aakriti Graphics have seen to the uniform and careful typesetting of this book and deserve encouragement.

The unstinted devotion of my wife, Smt. Shruti Ahluwalia, for the past 45 years and her compelling guidance has kept me on the track of cultural pursuits.

Whatever may be the criticism, which is always welcome, this attempt to present both the *Brāhmī* and *Kharoshṭī* Kushāṇa inscriptions in one place, as a comprehensive volume, shall not be disowned and discouraged by colleagues and scholars alike. I leave this book in the hands of my esteemed reader-scholars.

On the threshold of the seventies of my life, I seek the blessings and beseech the Almighty to grant me physical strength, clarity of thought and a life-span of at

least one hundred years, as per the Vedic concept of life, and enable me to write more similar works.

Chaitra Śukla Prathamā, samvat 2050

(24th March 1993)

SATYA SHRAVA
House No. 1, Road No. 28,
Punjabi Bagh, New Delhi-110026.

Illustrations of inscriptions of serials 11, 27, 52, 68, 78 and 82 are not added due to non-receipt of photographs, inspite of personal visits and reminders, from the Government Museum, Mathura. Therefore, the text of these inscriptions could not be verified and is provisional. Some discrepancies in the text of the inscriptions of these serials have crept in due to differences in the text supplied and that recorded in the accession register of the Government Museum, Mathura.

PART I : BRĀHMĪ INSCRIPTIONS

CHAPTER ONE

INSCRIPTIONS OF VIMA

1. VIMA KADPHISES --/--/--

A terracotta sealing with legend in *Brāhmī* characters has been found at *Ganwaria* in eastern Uttar Pradesh. *Ganwaria* has been identified as town-site of ancient Kapilavastu, the capital of the *Śākyas. Ganwaria* is 22 kms north of Naugarh, which is at present headquarters of Siddhārtha Nagar. Naugarh is also a railway station on the Gorakhpur-Gonda loop line of North Eastern Railway.

The legend on the sealing, within a circular flan, is surmounted by a two-armed deity. Holding a combination of trident and a battle-axe in the left hand and a *vajra* with three pointed end on both sides in the right, the deity seated in cross-legged fashion has a conical hair knot. The deity is identifiable as *Śiva.* The legend engraved below the deity in six *Brāhmī* characters reads:[1]

Kaphu-putra-Vimasya

Translation : (This sealing is) of Vima, son of Kaphu (most probably Kadphises). The sealing in all probability was issued by Vima (Kadphises), son of Kujula (Kadphises).

Ganwaria has yielded a large number of Kushāṇa copper coins including those of Vima Kadphises. The reign of Kushāṇas over this territory is also confirmed by sealings excavated here and inscribed with the legend: *devaputra.* Such sealings were found in the eastern monastery at *Piparahwa.* In *Tilaurakot,* in Nepalese

1. Srivastava, KM, *Discovery of Kapilavastu,* 1986, pp. 90-91.

Tarai, which is not far from *Ganwaria*, a large number of Kushāṇa coins have also been found.

2. VIMA --/--/--

The village of *Māṭ*, situated almost nine miles north of the city of Mathura, on the left bank of the river Yamunā, has richly added to the history of Mathura, in general, and to that of the Kushāṇas, in particular, through the important finds from the mound known as *Ṭokrī Ṭīlā*.

This mound was excavated in the spring of 1912, under the supervision of Pandit Radha Krishna.[1] It was here that a *devakula* or a temple, with a *sabhā griha* or an assembly hall, a *taḍāga* or a tank and a *dārakoṭhaka* or a gateway were constructed, by a predecessor probably of Kanishka. The *devakula* (temple) etc. were restored during the reign of Huvishka.[2]

At *Ṭokrī Ṭīlā*, a headless and armless inscribed statue of Kanishka was found. In this *devakula*, statues of other *Kushāṇa* rules or princes were preserved and remnants of some of these statues have also been found.

Here, a statue of a king seated, in European fashion or *lalitāsana*, on a throne supported by two lions on either ends, has been found. In his right hand, the king apparently held a sword of which only the hilt is preserved. The left hand is broken. The head of he statue and upper portion of the throne are lost. The knees are much damaged. The dress of the king consisting of an upper and a lower garment and his heavy top boots are similar to those on the statue of Kanishka referred to below.[3]

Between the feet of the colossal seated figure of the king is an inscription of a *mahārāja rājātirāja devaputra kushāṇaputra shāhī Vema*. The word Vema is

1. *ASI, AR*, 1911-12, pp. 120-133.
2. See under inscriptions of Huvishka.
3. See inscription below, no. 4.

not distinctly legible in the photograph received from the Archaeological Survey of India and reproduced here. Scholars like Vogel and K.P. Jayaswal read the first letter *va* and *v[e]* respectively. Relying on these two scholars, the name of the king mentioned in this inscription has been read as Vama or Vema. This name could possibly be identified with Vima, who on his coins is named as Vima Kadphises. On his coins, Vima Kadphises had used such titles as *mahārāja rājātirāja.*[1] This identification with Vima needs further corroboration, and future finds alone will enlighten on this point.

The statue, now in the Government Museum, Mathura, is numbered as 215. The language of the inscription is *Sanskrit* mixed with *Prākrit.* The characters are in *Brāhmī* script of the Kushāṇa period.

The inscription reads:[2]

1. **Mahārājo rājātirājo devaputro**
2. **Kushāṇapu[t]r[o shā]hī [Vema] Ta[kshu]masya**
3. **Bakanapatina Hu[mashpālena] devakula[ṃ] kāritā**
4. **ārāmo pushkariṇi udapān[aṃ] ca sa[bh]ā dā[ra]koṭhako**

Translation : Mahārāja rājātirāja devaputra, the scion of the Kushāṇa *shāhī Vema.* By Humashapāla [could it be Huvishka ?], the *bakanapati* of *Takshuma,* a temple [*devakula*] and a garden, a tank, a well, an assembly hall and a gateway were caused to be made.

The words *takshumasya, bakanapatina* or *vakanapati,* and *humashapālena* have been extensively discussed by scholars.[3] Does *takshumasya* refer to a place? Does *bakanapati* or *wakanapati* mean the Lord of Wakhan or a temple keeper? The term *vakanapati* used in the Mathura stone inscription of the year 28, has been translated as 'the temple keeper.' Has *humashapāla* been deciphered correctly? Understanding correctly the meaning of these words would be possible only when more material comes forth.

1. SS, *The Kushāṇa Numismatics,* p. 73 f.
2. Luders Heinrich, *Mathura Inscriptions,* edited by Klaus L. Janert, 1961, p. 134, no. 98 and plate.
3. See *JAS,* Calcutta, Vol. XXI, pts 3-4, pp. 53-54.

CHAPTER TWO

INSCRIPTIONS OF KANISHKA

3. KANISHKA

- -/- -/- -

Interestingly, a sealing of Kanishka, has been found from *Kosam* or *Kauśāmbi*. It is rectangular in shape, with a lug, on one side. The impressions of the double threads in the lug indicate that the sealing was affixed to some royal document. On the back of the sealing, finger-prints are visible. It has a symbol or a monogram in the lower right hand corner. It is inscribed in *Brāhmī* characters and its language is *Sanskrit*. It is, at present, in the Museum of the Department of Ancient History, Culture and Archaeology of Allahabad University, Allahabad.

The legend on the sealing reads:[1]

1. **[M]ahārājasya rājāti**
2. **rājasya devaputrasya**
3. **Kanishkasya prayo**
4. **ga**

Translation : For the use of *mahārāja, rājātirāja, devaputra,* Kanishka.

4. KANISHKA

- -/- -/- -

A one line undated inscription is engraved on the upper and lower garments of a standing male statue.[2] This statue was discovered by the late Pandit Radha

1. Sharma, GR, *Kushāṇa Studies*, pp. 45-46, pl. XX.
2. a. Vogel, JPh, *A Statue of King Kanishka, JPHS*, 2, 1913, p. 39 ff.
   b. Codrington, Kenneth de Burgh, *Ancient India*, p. 44, pl. 21 E, London, 1926.
   c. Coomaraswamy, *HIIA*, 127, pl. 18, fig. 65.
   d. Bachhofer, Ludwig, *Early Indian Sculpture*, 1929, pl. 76.
   e. Vogel, J Ph, *Sculpture de Mathura*, 1930, pl. I, cf. p. 22.
   f. Luders, *op. cit.*, p. 133f, no. 97 and pl.

Krishna in 1911-12 from the *Ṭokrī Ṭīlā* mound near the village of *Māṭ*. Listed as no. 213, it is now in the Government Museum, Mathura. The script used in the inscription is *Brāhmī* of the Kushāṇa period.

The head of the statue and its two arms are missing. The male figure is wearing a tunic and a lower garment which reaches below the knees and is held round the loins by a girdle, a long overcoat as an upper garment is worn over it. The heavy boots are prominent. The right hand rests on mace and the left clasps the hilt of a sword and its sheath is fastened to the overcoat by two straps.

The inscription is engraved across the lower portion of the lower and upper garments and reads:

mahārājā rājātirājā devaputro kānishko

The inscription mentions the name of the ruler Kanishka and his titles *mahārāja rājātirāja* and *devaputra*. It is not dated.

5. KANISHKA - -/- -/di 19

A colossal standing figure of a headless Buddha or a Bodhisattva found inside a small masonry building at *Sahet-Mahet* or ancient *Śrāvastī* has a three line inscription.[1] It is at present, in the Indian Museum, Calcutta.

Its right corner is broken, and about two-thirds of the first line of the inscription is, therefore, illegible. The language of the inscription is a mixed form of *Sanskrit* and *Prākrit*. The *Brāhmī* letters used for inscribing the inscription are archaic and resemble more the type of such letters used in the Kshatrapa inscriptions than those of the Kushāṇas.

The inscription records that the statue on the pedestal on which the inscription has been engraved, and which it describes as of a Bodhisattva, together with an umbrella and a post was set up at *Śrāvastī*, at the place where the Lord Buddha

1. Bloch , *JASB*, LXVIII, 1898, part 1, pp 274-90; *EI*, 8, pp. 179 ff.

used to walk. The exact spot where it was set up is called *Kosamba-kuṭī*. It was the gift of monk *Bala*, who knew the *Tripiṭaka* and was a companion of monk *Pushya [vuddhi] i.e., Pushya vriddhi*. It was the property of some teachers of the *Sarvāstivādin* school of Buddhists.

Kosamba-kuṭī was a building inside the Jetavana Park near *Śrāvastī*.[1]

The date of the inscription is almost illegible except the numerical figures *10* and *9* which denote the *19th day*. Another *Śrāvastī* inscription of the Kushāṇa king Kanishka, dated in his 3rd year, mentions a monk *Bala* who also was well versed in the *Tripiṭaka*, and could be identical with the friar *Bala* of this inscription. On the basis of this analogy, it is expedient to ascribe this inscription to the time of Kanishka.

The image appears to have been made at Mathura as its material is red sand stone, available from the quarries near Fatehpur Sikri.

The inscription reads:[2]

1. **[Mahārājasya devaputrasya Kanishkasya saṁ ..... di] 10 9 etaye purvaye bhikshusya Pushya [vu]**
2. **[ddhis]ya saddhy[e]vihārisya bhikshusya Balasya trepiṭakasya dānaṁ B[o]dhisatvo chhātraṁ dāṇḍaścha Śāvastiye Bhagavato chaṁkame**
3. **Kosaṁbakuṭiye acharyyāṇāṁ Sarvastivādinaṁ parigahe**

Translation : [In the...the year of the *mahārāja, devaputra Kanishka]*, in the ...month of....on the *19th* [day], on the date specified above, a Bodhisattva, an umbrella and a post, the gift of the monk *Bala*, well versed in *Tripiṭaka*, and a companion of monk *Pushya vuddhi* [*vriddhi*], [have been set up] in *Śrāvastī*, at the place w ere the Lord [*i.e.*, the Buddha] used to walk, in the *Kosamba-kuṭī*, [and] is the property of the teachers of the school of *Sarvāstivādins*.

1. See below.
2. *EI*, 8, pp. 179 ff.

6. ..... - -/- -/- -

A red sand stone slab bearing a fragmentary inscription is preserved in the State Museum, Lucknow. The slab is broken at the top.

The first half of the inscription is entirely obliterated by sharpening of knives on it. Few letters in the second half of the inscription help to identify it as having come from the *Kosamba-kuṭī* at ancient *Śrāvastī* or *Sahet-Mahet.* The inscription is identical with the dedicatory epigraph on the pedestal of the large standing Bodhisattva from *Sahet-Mahet.*[1] Therefore, it is plausible to accept it as of Kanishka.

The inscription was found by Dr. Hoey, during his excavations at *Sahet-Mahet,* in 1885. The language of the inscription is *Sanskrit* mixed with *Prākrit* and is written in *Brāhmī* characters.

The inscription reads:[2]

1. .....[de]

2. vapu [trasya] .....

3. ..... [v]ihār[i]

4. [sya] ..... [bhikshu]

5. sya [Balasya tripiṭa]kasya

6. dānaṁ Bodhi[sa]tvo chh[a]traṁ daṇḍaś-cha

7. Śāvastiye- [Bhagavato chaṁ]ka[m]e Kośaṁba

8. [Kutiye-āchā]r[yy]ā[naṁ sarvvā]s[t]ivādina[ṁ]

9. [pa]r[i]grahe

Translation : .....of[*de]vapu[tra*] ....of *vihāra* ..... [of monk] of [*Tripiṭaka Bala*] .... [gift] of *Bodhisattva* with umbrella and post [or staff] .... at *Śrāvastī* at the place where the Lord *i.e.,* the Buddha used to walk in the *Kosamba-kuṭī* [as the property of the] teachers of the school of *sarvāstivādins.*

1. See no. 5 above.
2. *EI,* 9, pp. 290-91.

7. KANISHKA

- -/ - -/ - -

A fragmentary stone image from a *Kaṅkālī Ṭīlā* well in Mathura, shows two standing figures, one of which appears to be a female. The image, has a short one line inscription on the upper rim recording the name of *rājā Kanishka.* It is at present in the Government Museum, Mathura and is numbered as 14.396. Its language is *Sanskrit* and is written in letters of the *Brāhmī* script of the Kushāṇa period.

The inscription reads:[1]

... rājasya Kanishka[sya]

Translation : Of *rājā* or king Kanishka. The image was dedicated in the reign of king Kànishka.

The inscription has been deciphered elsewhere as .. *jasya rājatirājasya Kaṇishkasya.* But according to the photograph reproduced here, the former decipherment is correct.

There are some faint letters on the lower rim reading: *sandhisya ni.....*

8. KANISHKA

- -/ grī /- -

A fragmentary inscription on the pedestal of a statue of a standing female figure from *Mora,* is now in the Government Museum, Mathura. Its number is E. 20. Upper half of the image is lost. From the anklets and the folded cloth having been tucked up in the waist belt and the other slung over the left arm, it appears to be the statue of a woman, probably a fashionable lady. The letters *'tośāye patimā'* mentioned in the third line of the inscription, could mean the 'image of Tośā.'

This statue has been found together with remnants of three more statues which are mentioned in an inscription of Ṣoḍāśa, from a well at Mora.

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1. *JUPHS,* 23, 1950, p. 47, pl.
2. SS, *Śakas in India,* p. 28-29.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and is inscribed in characters of the *Brāhmī* script of the Kushāṇa period. It mentions the name of *mahārāja Kanishka*. The year and the number and name of the summer month and the day are lost. It mentions a high official of Mathura, known as *Kalavaḍā* and records setting up of the image of *Tośā*.

The inscription has been read as:[1]

1. ... [mahārāja]sya Kan[ish]ka[sya] [saṁvatsa re] .. [grīshma māse]
2. .. etasya purvaye M[āth]uri Kalavaḍ[ā] O[ḍakh]i
3. ..... ye Tośāye patimā [pratis]ṭ[āpitā]

Translation : In the *grīshma* or summer month of the year of *mahārāja Kanishka*, as specified above, the wife of the *Kalavaḍā* [high official?] of Mathura, the image of *Tośā* was set up.

The reading of this inscription, in Epigraphia Indica, is:[2]

1. ...sya Kan[i] [sh]ka[sya] ...[r] ... [m] ....
2. .... etasya purvaye M[ā]thuri kalavaḍ[ā] O[ḍakh]i
3. .... ye Tośāya patimā ...t...

The latter reading is nearer to the photograph.

9. KANISHKA

- -/- -/- -

Two lines of a fragmentary inscription are incised on the base of a headless image of a Buddha from Mathura. Its provenance is disputed. Cunningham had originally mentioned it from *Kaṅkālī Ṭīlā*.[3] But *Kaṅkālī Ṭīlā* has only yielded Jaina sculptures. Therefore, this Buddha sculpture appears most probably to have come from *Jamalpur* mound. The sculpture is at present in the State Museum, Lucknow and is numbered as B 1.

1. Luders H. *op. cit.*, p. 154, no. 114. The first line is not legible in the plate.
2. *EI*, 24, p. 200-202, no. 2.
3. *ASI,AR*, 3, 1873, p. 31, no. 5.

The language of the epigraph is *Sanskrit* mixed with *Prākrit* and is written in *Brāhmī* letters of the Kushāṇa period. It records the name of *mahārāja rājātirāja Kanishka.* The portion recording the year, the month, and the day is lost.

The inscription reads:[1]

1. ..tra ta[2] .... Mitraśarmo ... Ghoshako Parohaśāliko c[3] ikkakasa pitā m[ā]tā Idrad[a] tā[4] .... rsha Idrabu .. ika[t] .. bim

2. [mahārā]jasya rājātirājasya Kanishkasya saṁvatasare.[5]

Translation : It is not possible to give an understandable translation of the first line which mainly mentions personal names: *trata, Mitraśarma, Ghoshaka, Parohaśālika, the father of Cikkaka,* [his?] mother *Idradatā [Indradattā], Idrabu [Indrabhu].*

The second line means: in the year of *mahārāja Kanishka.*

10. KANISHKA

saṁ 2/ he 2/ di 8

Ancient *Kauśāmbī* is the present day *Kosam,* near Allahabad, in Uttar Pradesh. A stone statue of a standing Bodhisattva found at *Kosam,* is now in the Municipal Museum, Allahabad. Its number is AC 2948.

A two line inscription[6] is engraved on its pedestal. It is written in *Brāhmī* characters of the early Kushāṇa period resembling the inscriptions on the images found at *Sarnath* and *Sahet Mahet* of the time of Kanishka. The language used is *Sanskrit* mixed with *Prākrit.*

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1. Better would be to read line 2 as line 1 and line 1 as line 2.
   a. Mitra, RL, *JASB,* 39, 1, 1870, p. 129, no. 16;
   b. Cunningham A, *ASI, AR,* 3, 1873, p. 31, no. 5;
   c. Luders, H, *IA,* 33, 1904, p. 149f, no. 25;
   d. Luders, *H, op. cit.,* p. 60-61, no. 26 and pl.
2. The first letter, though distinct, cannot be recorded as a letter; the third letter is *ta* and the fourth letter, mixed word *ta* is again indistinct.
3. Luders reads it as *ci;* it could be *vi* as well.
4. In the plate the first two lines are to be treated as one line.
5. A reading of this line is based on two rubbings of Cunningham numbered by him as I and II. In these two rubbings some letters are traced in ink and are: I : *[Jasya] rājātirāja;* II *[Ka] [n] i [sh] [ka].* This line is not in the plate at the end.
6. See *Calcutta Review,* July 1934; *EI,* 24, pp. 210-212

The epigraph records the erection of a Bodhisattva image by the nun *Buddhamitrā* in the *second year* of Kanishka, in the second month of *hemanta* or the winter season on the *eighth day*, at the promenade of the Lord Buddha. A Buddhist nun *Buddhamitrā* was the donatrix of another Bodhisattva stone image found at Sarnath.[1] This inscription is dated in the third year of Kanishka, in the third month of winter and on the 22nd day. A nun *Buddhamitrā* is also mentioned in an inscription of year 5 of *mahārāja* Kanishka.[2]

Another nun, *Dhanadevī*, was the daughter of her sister. She was the donatrix of another Bodhisattva image found at Mathura.[3] It may be reasonably concluded that *Buddhamitrā* of all these records, is one and the same person. She appears to have been a well-known *bhikshuṇī*.

The inscription reads:[4]

1. [ma]h[ā] rājasya Kaṇ[i]shkasa saṁva[tsa]ra[e] 2 h[e]2 di 8 Bodhisatvo[ttvaṁ] pra [ti]

2. [shṭhā]payati bhikhuṇi Buddhamitrā trepiṭ[i]kā bhagavato Buddhasa cha[ṁ]kame

Translation : In the *year 2* of *mahārāja* Kanishka, in the *2nd month* of *hemanta*, *i.e.*, the winter season, on the *8th day*, the image of Bodhisattva is set up by the nun *Buddhamitrā*, well versed in the *Tripiṭaka*, at the promenade of the Lord Buddha.

11. .....

saṁ 3/- -/- -

A one line incomplete inscription is recorded on the base of a small Buddha statue showing only the feet. It records the *year 3* and the name *Ārya Vasumitra*. It is at present in the Government Museum, Mathura and its number is 40.2878.

The inscription reads:[5]

Siddhaṁ saṁ 3 ... ārya Vasumitreṇa.

Translation : Success ! The *year 3* ... by *Ārya Vasumitra*.

1. See below no. 13.
2. See below numbers 13, 19 and 28.
3. See below.
4. *EI*, 24 pp. 210-212
5. *BMA*, XI-XII, page 91.

12. ..... saṁ 3/ grī 1/ di -

A two line fragmentary inscription in *Brāhmī* characters of the Kushāṇa period is engraved on the broken pedestal of a standing figure, presumably a Bodhisattva, of which only one foot remains. It is now in the Government Museum, Mathura and bears number A 56. Its find spot is not listed. It is possible to ascribe it to the Kushāṇa period on the basis of the stone of the image and the form of expressing its date in the inscription.

The inscription reads:[1]

1. ti[n]iya

2. 3 g[r]i 1 [d]i

Translation : .....the wife [?] .... [in the *year*] *3*, in the *1st [month]* of *grishma* or summer, on the day.

13. KANISHKA

saṁ 3/ he 3/ di 22

A colossal image of *Bodhisattva* was excavated at *Sarnath*, near Varanasi. An umbrella forming part of the image, as recorded in the inscription, was also discovered. These are at present in the Archaeological Museum, Sarnath, and are numbered as A 3. Both the image and the umbrella have three inscriptions, two of which are dated in the *third year* of *mahārāja* Kanishka, on the *twenty second day* of the *third month* of *hemanta* or winter. The donor was friar *Bala*, well versed in the *Tripiṭaka* and a fellow of another friar *Pushyabuddhi*. The name of *Buddhamitrā*, a nun well versed in the *Tripiṭaka* is mentioned. She is also mentioned in another inscription of Kanishka found at *Kosam*.[2]

Name of *kshatrapa Vanaspara* is mentioned in this inscription as well as in another inscription recorded on the front of this image. In this inscription *Kharapallāna*, another *kshatrapa* is also mentioned; he, however, is termed as

1. a. Vogel, *Cat. Mat. Mus.*, 1910, p. 61.
   b. Luders, *op. cit.*, p. 183, no. 143 and pl.
2. See above No. 10; see *Calcutta Review*, July, 1934; *EI*, 24, pp 210-212.

mahākshatrapa in the inscription engraved on the front of this image. Most important is the mention of *Baranasi*, the name of the place, where the image of the Bodhisattva, the umbrella and the post were installed. At *Bārāṇasi*, as recorded, the lord Buddha used to take a walk. The inscriptions are written in *Brāhmī* characters of the Kushāṇa period and the language is *Sanskrit* mixed with *Prākrit.*

The inscription on the umbrella post reads:[1]

1. **Mahārājasya Kaṇishkasya saṁ 3 he 3 di 20 2**
2. **etaye purvaye bhikshusya Pushyavuddhisya saddhyevi**
3. **hārisya bhikshusya Balasya trepiṭakasya**
4. **Bodhisatvo chhatrayashṭi cha pratishṭhāpito**
5. **Bārāṇasiye bhagavato chaṁkame sahā māt[ā] -**
6. **pitihi sahā upaddhyāyācherehi saddhyevihāri**
7. **hi antevāsikehi cha sahā Buddhamitraye trepiṭika**
8. **ye sahā kshatrapena Vanasparena Kharapallā**
9. **nena ca sahā ca[tu]hi parishāhi sarvasatvanaṁ**
10. **hitasukhārtthaṁ**

Translation : In the *3rd* year of *mahārāja Kanishka,* on the *22nd* day of the *3rd* [month] of *hemanta* or winter, on this date, as above, was [this gift] of friar *Bala,* a master of the *Tripiṭaka,* and fellow of friar *Pushyavuddhi [Pushyavriddhi],*[2] [namely, an image of] the *Bodhisattva* and an umbrella with a post were erected at *Bārāṇasi* [Varanasi], at the place where the Lord used to take a walk, together with [his] parents, with [his] masters and teachers, [his] fellows and pupils, and with [the nun] *Buddhamitrā,* versed in the *Tripiṭaka,* together with the *kshatrapas Vanaspara* and *Kharapallāna* and together with four classes, for the welfare and happiness of all the creatures.

14. KANISHKA

saṁ 3/ he 3/ di 22

A three line inscription is engraved on the back of the Bodhisattva image no. A 3 from *Sarnath.*[3] The inscription is written in *Brāhmī* characters and its

1. *EI,* 8 pp. 173 ff.
2. See above no. 5.
3. *EI,* 8, 179 f.

language is *Sanskrit* mixed with *Prākrit.* Its date is same as of the inscription on the umbrella post.

The inscription reads:

1. Mahārājasya Kaṇi[shkasya] saṁ 3 he 3 di 2 [2]

2. etaye purvaye bhikshusya Balasya trepiṭa[kasya]

3. Bodhisatvo chhatra yashṭi ca [pratishṭhāpito]

Translation : In the *3rd year* of the *mahārāja Kanishka,* on the *22nd day,* of *3rd month* of *hemanta* or winter, on this [date specified as above], has [this gift] of friar *Bala,* well-versed in the *Tripiṭaka,* [an image of] Bodhisattva, and an umbrella with a post have been erected.

The names friar *Bala,* versed in the *Tripiṭaka, mahākshatrapa Kharapallana and kshatrapa Vanashpara* are also recorded in the two line inscription inscribed on the front of the image, which is not dated; it reads:

1. Bhikshusya Balasya trepiṭakasya Bodhisatvo prat[i]shṭhāpito

2. Mahākshtrapena Kharapallānena sahā kshatrapena Vanashparena

Translation : [this gift] of friar *Bala,* a master of the *Tripiṭaka* [namely an image of] the Bodhisattva, has been installed by *mahākshatrapa Kharapallāna* together with the kshatrapa Vanashpara.

15. ..... saṁ 4/ grī 1/ di 20

Kaṅkālī Ṭīlā, in Mathura city, is an ancient historical mound. The Jainas once had two magnificient temples here. The ruins of these two temples have yielded a rich variety of statues, most of which are fragmentary but are inscribed. The inscriptions mention the names of kings *viz.,* Kanishka, Huvishka and Vāsudeva. Even if the name of the king in the inscription is lost, the date, recorded in these inscriptions ranging from *saṁ* 4 to *saṁ* 98, helps ascribe these inscriptions to one of the Kushāṇa rulers. The language of all these inscriptions is *Sanskrit* mixed with *Prākrit,* and the script is *Brāhmī* of the Kushāṇa period.

One of these inscriptions is incised on the base of a squatting Jina image. It is at present in the State Museum, Lucknow and bears number J3.

The inscription was recorded in the *fourth year*, on the *twentieth day* of the *first month* of *grīshma* or the summer season. Since portions of the inscription are lost, some names viz., *Sihamitra [Siṁhamitra], Sathisiha [Shashṭi-siṁha];* and *Pushyamitra* are known from it. The purpose of the inscription was to record the gift of the image.

The three line inscription reads:[1]

1. **Siddhaṁ sa 4 gri 1 di 20 vāraṇāto gaṇato arya hāṭṭakiyāto kulato vajaṇagarita[o] śākhā to ..**
2. **Pa[pu]śyamitrasya śiśini sathisihāye śiśini Sihāmitrasya saḍhacari.....**
3. **dāti sahā grahacheṭena grahadāsena..**

Translation : Success ! In the *year 4, 1st [month]* of *grīshma* or summer on the *day 20*.. of .. the female fellow pupil *[saḍhachari or śraddhāchari]* of *Sihamitra [Siṁhamitra],* the female pupil of *Sathisiha [Shashṭisiṁha],* the female pupil of *Pushyamitra* ..out of the *vāraṇa gaṇa,* out of the *ārya Hāṭṭakīya kula,* out of the *vajaṇagarī [vajra-nagarī] śākhā* .. the gift ... together with *Grahacheṭa* [and] *Grahadāsa.*

16. ..... saṁ 4/ va 3/ di 5

A one line inscription is engraved on the pedestal of a broken image, of which the portion of the right foot is only left. The inscription has been found at *Mahā Vidyā* and is, at present, in the Government Museum, Mathura. Its number is 53.3678. The inscription records the *year 4, the 3rd month* of *varshā* or the rainy season and the *5th day.* The letters *deva* could mean *devaputra.*

The inscription reads, as:

sa 4 va 3 di 5 deva

Translation : The *year 4,* the *3rd month* of *varshā* or the rainy season and the *day 5, deva [devaputra].*

1. *EI,* 2, pp. 201, no. XI.

17. KANISHKA

saṁ 4/he 1/di 1

A fragmentary image of Bodhisattva, having on its pedestal a two line inscription, is now preserved in the Government Museum, Mathura. Its number is 57.4329. The inscription is in *Sanskrit* influenced by *Prākrit.* Its script is *Brāhmī* of the Kushāṇa period.

The inscription is dated in the fourth year of *mahārāja Kanishka,* on the *second day* of the *first month* of *hemanta* or the winter season. A portion of the inscription is lost. It records the installation of a Bodhisattva image by *mahādaṇḍanāyaka Hummiyaka* at the *Sakka-vihāra* or *Śākya* monastery. He was apparently a foreigner. He was a *mahādaṇḍa-nāyaka i.e.,* a Commander of forces or a military governor in the service of Kaṇishka. The concluding sentence, which is incomplete, refers to the donor's parents, teachers and others who would derive benefit from the installation of this image. He is stated to have been related to a *saddhyavihārī* of the Buddhist monk named *Dharmanandin,* who was a *dharmakathika,* which means a preacher. *Saddhyavihārī* stands for *Pālī saddhivihārī or Sanskrit sardham-vihārī,* meaning a fellow priest, living at the same monastery or a fellow student. The word *vedi* means a raised platform.

The inscription reads:[1]

1. **Siddhaṁ mahārājasya Kaṇ[ishkas]ya saṁ 4 h[e] 1 [di] 2 etasyaṁ purvvāyaṁ bhiksho[r] Dha[r]mmanand[is]ya dha[r]mma kathikasya sāddhya vihārīsya [bha]**
2. **pratishṭhāpayati mahādaṇḍa-nāyaka Hummiyaka v[e]dyāṁ Sakka vihāre anena deyadharmma pratityāgena mātā pitriṇāṁ ācha....**

Translation : Siddham ! On the *second day* of the *1st month* of *hemanta* or the winter, in the *4th year,* on this date, the friar *Dharmanandin* who is a *dharma kathika* or preacher, his fellow priest living at the same monastery and on the raised platform, a Bodhisattva image was installed by *Mahā-daṇḍa-nāyaka Hummiyaka* at the *Saka vihāra* or the *Śākya monastery* for the benefit of donor's parents, teachers...

1. *EI,* Vol. XXXIV, pp. 9-10, no. 1. Srivastava in *JUPHS,* VII [N.S.] read the month name as *va.*

18. KANISHKA

saṁ 4/ he 4/ di 14

A fragmentary two line inscription engraved on the pedestal of a seated Bodhisattva image from Mathura, is now in the Indian Museum, Calcutta, listed as NS 4143. The find spot of the pedestal is not recorded. The inscription records the installation of an image of Bodhisattva by *Dhanyabhavā,* wife of a caravan merchant *Bhavasiri. Its language is* Sanskrit mixed with *Prākrit,* and the script is *Brāhmī* of the Kushāṇa period.

The date of the inscription has been deciphered as the *year 4* of *mahārāja, devaputra Kanishka,* in the *4th month* of *hemanta* or the *winter season,* on the *14th day.* The reading of the date is not absolutely reliable and is partly conjectural. However, the two lines of the inscription read:[1]

1. **mahārājāsya deva[putrasa] [Kaṇishka]sa sa[ṁ] 4 he 4 di [10 4][2] etasyām p[u]rvv [ā]yaṃ s[ā]rthavahāsa bha**
2. **vaśir[iṣa] ... i [n]isa [ku]ṭ[u]bin[iye] Dha[ṇya]bhavaye [dānaṁ Bodhisa]co [ya]d attra p[u]ṇya[m] tad bhavatu[3]**

Translation: In the year *4* of *mahārāja devaputra Kanishka,* in the *4th [month]* of *hemanta* or winter season, on the *14th [19th] day;* on this date .. [this Bodhisattva is the gift of *Dhanyabhavā ,[Bhavaśrī],* the house wife of ... ni ... whatever meant there is in it, may it be...

19. KANISHKA

saṁ 5/ - -/ - -

Engraved on the base of a Bodhisattva image, is a two line inscription. The image was found at *Kosam* or *Kauśāmbī;* and is at present in the Museum of the Department of Ancient History, Culture and Archaeology of the Allahabad University, Allahabad.

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1. a. *ASI, AR,* 1922-23, p. 169, pl 39e; *ibid* 1923-24; 1926, p. 231;
   b. *ASI, AR,* Northern Circle, 1917, p. 9;
   c. Sahni DR, *EI,* 19, 1927-28, p. 66, no. 3;
   d. Luders H, *op.cit.,* p. 199 ff, no. 172.
2. Sahni reads 10 9 *i.e.,* 19 he does not edit the number of the year and the name or number of the month.
3. Luders reads *ttadhanya, op. cit.,* p. 200.

This inscription records partially the name of the ruler *Kaṇ[i]shaka*; but the date, the month and the year are lost. It records the installation of a Bodhisattva image where the lord Buddha used to take a walk. It also refers to the well known nun *Buddhamitrā*, who was well-versed in the *Tripiṭaka*.

The inscription reads:[1]

1. mahārājāsa Kaṇ[i]shka .... 5 [?] Bodhisattvaṁ prat[i] .....

2. yati bhikhuṇi Buddhamitrā [tripiṭika bhagava]to Budhasa camkkam[e]

Translation: Of *mahārāja Kaṇishka* ... a Bodhisattva was installed [by] nun *Buddhamitrā*, [well versed in the *Tripiṭaka*], [here the lord] Buddha used to take a walk.

20. ..... saṁ 5/ grī 4/ di 5

A Jain image, in a squatting pose, was found at *Kaṅkālī Ṭīlā*, Mathura. The image is at present in the State Museum, Lucknow, and is numbered as J 4.

An inscription is engraved on the base of this image. It is fragmentary and incomplete. The year is not clearly legible; the *5th day* of the *4th grīshma* or summer month is easily deciphered. However, Buhler has recorded its year as 5, while editing it.

The name of the preacher *[vāchaka]* Āryya and *koṭṭīya gaṇa* are recorded in it. Its language is *Sanskrit* mixed with *Prākrit* and the script is *Brāhmī* of the Kushāṇa period.

The inscription reads:[2]

... sya va 5 gri 4 di 5 koṭṭiyā ..... ta[o] śākhāt[o] vāchakasya aryya..

Translation: In the *year 5* of ... in the *fourth [month of] grīshma* or summer season, on the *fifth day* ... of the preacher *[vāchaka]* Āryya ... [Ārya...] out of the *koṭṭiya* [*gaṇa*]....., out of the .... *śākhā* ....

1. Sharma, GR, *Kushāṇa Studies*, p. 44, pl. XIX A.
2. *EI*, 2, p. 201, *no.* 12.

21. KANISHKA

saṁ5/ grī 4/ di 10

During further excavations at *Kaṅkālī Ṭīlā*, Mathura, in the year 1973-74, an impressive tank complex was exposed. From the tank an inscription of the *5th* regnal *year* of Kanishka referring to a gift [probably of the tank itself] by a lady named *Viśākhamitrā* was found. The gift was given for the benefit and happiness of all the beings.

The inscription refers to the month and the day both in words and figures. It is the *chaturtha* or the *4th māsa* or month of *grīshma* or the summer season and the *10th* or the *daśama* day. The regnal year is mentioned only in words as *pañchame* or the *fifth year*. King Kanishka is mentioned as *mahārāja* and *rājātirāja*. It is at present with the Archaeological Survey of India along with other finds from *Govind Nagar*, Mathura.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and the script is Brāhmī of the Kushāṇa period.

The inscription reads:[1]

1. **Siddhaṁ-mahārājasya rājātirājasya Kaṇishkasya savatsare pañchame grīshme māse chatū-**
2. **rtthe 4 divase daśame 10 koṭṭiya [ā]tto gaṇāto brahmadāsiyāto kulāto jave[uche]nāga-**
3. **rito śākhāto bhāginie brahmadhikko jīva nirvarttanā Budhilasya dhitā Krishṇa ba-**
4. **lāsya vu[pu][2]tra Vāsukasya dharmapati[tni] Viśākhamitrāye dāna[ṁ] sarvva-sakkā [satvā]na hita sukhārthaye bhavatu**

Translation: Hail ! In the *year five*, in the *fourth 4 month* of *grīshma* or the summer season, on the *tenth 10th day* of the great king *[mahārāja], rājātirāja*, Kanishka, *Viśākhamitrā* the wife of *Vāsuka*, son of *Krishṇabala*, and the daughter of *Budhila*, hailing from *javenāgara* or *uchenāgara*, donates for the benefit and well being of all the sentient beings [the name of the gift is not recorded]; who is out of the *koṭṭiya gaṇa*, the *Brahmadāsi kula* and the *uchhenāgari śākhā*.

1. Noticed in *IA — a review*, 1974-75, p. 50. Edited for the first time.
2. Could these two letters be *baga*, which means a lord or master ?

22. ..... saṁ 5/ va 1/ di 8

A pedestal of a stone image, of which now only the portion of the feet remains, has two lines of an inscription. This inscription is suspected to be a modern forgery. Perhaps, it may not be so. The language of the inscription is *Sanskrit* mixed with *Prakrit* and the script is *Brāhmī* of the Kushāṇa period.

In between the two lines of the inscription, the *dharmachakra* on a pillar is seen worshipped by three males with two children on the left and four females with two children on the right side. This pedestal, now in the Indian Museum, Calcutta, listed as NS 4965, had been purchased. There is no record about its find-spot. It is only enumerated in the ASI, AR, 1924-25, p.255.

The inscription reads:[1]

1. savatsare 5 .. va 1 diva .. 8 .. gijāvasya dhita mu

2. cchi .. ṇaye eghe bodimā

Translation : [Except the date] the *year 5*, in the *first month* of *varshā* or *the rainy season*, on the *8th day* and the daughter of *gijava*; the rest of the inscription has no comprehensible interpretation.

The available letters of the inscription refer to the year *five*, the *first month* of *varshā* or the rainy season and the *eighth day* and mention the daughter of *gijava*..

23. KANISHKA saṁ 5/ va 2/ di -

The lower base of a sculpture, depicting the worship of the Wheel of Law, has two line fragmentary inscription. It records the date as *saṁ 5*, in the *second month* of the rainy season on the day ... Part name of the ruler is *shkasya* which with the help of the year of the inscription can be correctly completed as *Kanishkasya*. The image is in the Government Museum, Mathura and bears number 50. 3533.

1. Luders, H., *op. cit.*, p. 203, no. 177.

The script of the inscription is *Brāhmī* of the Kushāṇa period and its language is *Sanskrit* mixed with *Prākrit*..

Except the name of the king and his regnal year, no other important detail forthcomes from this fragmentary inscription. It was meant for worship by the elders and all other beings.

The inscription reads:[1]

1. ...[kani] shkasya saṁ 5 varsha mase 2 di

2. tā pitrāṇapujārthaṁ sarva satvānaṁ pujārthaṁ.

Translation : In the *year 5* of *[Kani]shka*, in the *2nd month* of the *rainy season*, on the ... *day;* for the purpose of adoration by the elders and for the purpose of adoration by all the beings.

24. KANISHKA

saṁ 5/ va 1/ di 1 or 5

An inscription is engraved on the pedestal of a small squatting figure of a Jina. It was found at *Kaṅkālī Ṭīlā*, Mathura. The inscription is written in *Sanskrit* mixed with *Prākrit* and is inscribed in *Brāhmī* characters used in early inscriptions of the Kushāṇa period.

This statue is at present in the State Museum, Lucknow, and is numbered as J 5.

The inscription is dated in the *fifth year* of *devaputra Kanishka*, and on the *first day* of the *first month* of *hemanta* or winter season. It refers to the *koṭṭiya gaṇa* and *Brahmadāsika kula*. This *kula* could be indentified with the *Bambhalijja kula* of the *Kalpasutras*. This *kula* is one of the branches of the *koṭṭiya gaṇa*. *uchenagari* is a geographical name and appears to be indentical with the fort of *Unchanagar, Bulandshahar*, U.P. *Bulandshahar* was earlier named as *varaṇa* or *baraṇa*. *Varaṇa* had lent name to *vāraṇa gaṇa*. Adherents of the *koṭṭīya* or *koṭṭika*

1. a. Bajpai, KD, *Shikshā*, April 1955, p. 136;
   b. Sharma, RC, *Buddhist Art of Mathura*, p. 181, pl. 89.

gaṇa were innumberable in ancient Mathura. Female ascetics also played a prominent part in those periods.

The inscription reads:[1]

A1. ..de[va]pa[pu]trasya Ka[ṇi]shkasya saṁ 5 he 1 di 1 etasya pūrvva[ā]yaṁ koṭṭiyāto gaṇāto bahmadāsikāto

2. [kulāto [u]chenāgarito śākhāto sethi siha-sya śi[ś]ini senasya saḍhacari Khuḍāye de[va]-

B1. pālasya dhi [ta] ..... ya ..... ū .....

2. Vādhamanasya prati[mā].....

Translation : In the *year 5,* of *devaputra Kanishka,* in the *1st month* of *hemanta* or winter, on the *1st day,* on this day specified above; an image of *Vadhamana [Vardhamāna]* [was dedicated] by *Khuḍā [Kshudrā]* consort of *sethi* [alderman] ... of *Sena* [and] daughter of *Deva* ... *pāla* out of the *koṭṭiya-gaṇa,* the *bahmadāsika kula,* the *uchanagari śākhā.*

25. ..... saṁ 5/he 1/di 12

Pedestal of a Jain statue has an inscription incised on its three sides. It was found at *Kaṅkālī Ṭīlā.* It is at present in the Government Museum, Mathura. Its number is B70. The inscription is incised in *Brāhmī* characters of the Kushāṇa period and the language used is *Sanskrit* mixed with *Prākrit.*

The inscription records the gift of ..... in the *year 5,* in the *first month* of *hemanta* or the winter season, on the *12th day,* at the request of ... out of the *koṭṭiya gaṇa,* the *brahmadāsika kula,* the *uchenagari* [or *uchchānāgarī] śākhā* ..... for welfare and happiness of all the creatures.

The inscription reads:[2]

A1. Siddhah[ṁ] sa 5 he 1 di 10 2 asya purvvāye kot[ṭiyāto]

2. jite[gaṇāto] Brahmadāsikāto ubhā[ucha] nakārita[nāgarito] [śākhāto]

B1. sragrihāto sa[ṁbhogāto]....

2. .. sa niḍa [bha] .....

1. *EI,* I, p. 381, no. 1; *IA,* 33, p. 33 ff, no. 4.
2.. *IA,* 33, p. 36, no. 5; *ASI, AR,* III, p. 30, no. 2 and plate.

C1. ...i bodhilabhā e Vāsudevā puvi ...

2. ..sarvasat[vā]na[ṁ] h[ī]ta sukha[ā]ye

Translation : Success ! The *year 5*, the *first [month* of] *hemanta* or winter season, the *twelfth day*, on that [day] as above, [at the request of] ... out of the *koṭṭiya gaṇa*, the *brahmadāsika [kula]*, the *uchanagarī [uchchanāgarī] śākhā*, the *śrīgṛiha saṁbhoga* .. for the welfare and happiness of all the beings.

26. ..... saṁ 5/ he 4/ di 20

A stele carved with nude Jina figures, shown standing on each of its four sides, was found in *Kaṅkālī Ṭīlā* mound and was preserved in Delhi Municipal Museum till October 1907. It was then transferred to the Government Museum, Mathura and is numbered as B 71. Three of the naked Jina figures have haloes and the fourth has a broken *nāga* hood. All four figures have a symbol in the centre of the chest. On the four corners of the pedestal are figures of human devotees, facing both ways. There is a square mortice in the top of the stone. On the lower rim of the base, along the four sides, runs an inscription in one line:[1]

a. [gaṇa]to patima — dāto śākhūto brahmajāti

b. saṁ 5 he 4 di 20 asya purvaye ko[ṭiya]

Mahilatasya śishyo aryyo garika to.

Translation : [In the year] *5*, the *4th month* of *hemanta* or winter, the *20th day* on that [date specified as] above... out of the *[koṭṭīya] gaṇa*, the *Uchcnagar śākhā*, the *Brahmadāsika kula* ... of Mahilata, his disciple, the reverend.....

According to Cunningham, it records some gift of *Āryya Garika*, the disciple of *Mahilata*, in the *year 5*, in the *4th month* of *hemanta* [or the winter season], the *20th day*, as he has given the following reading:[2]

.. to pativa .. Brahmajāta .. sam 5 ha 4 di 20 asya purvvaye ku mahilatāsya sishya Aryya Garika to.

1. Vogel, *Cat. Mat. Mus.*, B. 71; *ASI, AR*, III, p. 31, no. 3.
2. Cunnigham, *ASI, AR*, III, p. 31, no. 3; see also *JUPHS*, Vol. XXIII, p. 36; Boyer, *JA*, Series IX, XV, p. 574.

27. ..... saṁ 6[?]/--/--

A fragmentary pedestal of the image of a *Tīrthaṁkara Sumatinātha*, the fifth Jain *Tīrthaṁkara*, has a three line inscription on it. The language of the inscription is *Sanskrit* mixed with *Prākrit*. The script used for its writing is *Brāhmī*. The pedestal was acquired from Mathura city and is now preserved in the Government Museum, Mathura. Its number is 47.3333.

The image of the *Tīrthaṁkara* is completely broken, except that a lion's head in the right corner and a female devotee can be seen. Of the inscription itself, the last line is completely effaced and a few letters of it are partly visible. The first word of the first line, has been engraved almost in the beginning of the second line. After the word *siddhaṁ*, the numerical symbol for 6 may connote, the regnal year or the day. If it is not the regnal year, the inscription may not belong to Kanishka.

The inscription records installation of an image of *Sumati* or *Sumatinātha*, the fifth Jain *Tīrthaṁkara*, by a lady named *Mitrā*, who was probably the daughter of *Somagupta*.

The inscription read:[1]

1. Siddham bhagavato Sumatisya pratimā pra[tiṣṭhāpitā]....

2. 6 Mitrāyā Somaguptasya dhi[tu]....

3. chapaki .. naryyaksnuya [?] .. suva ....

Translation : *Mitrā*, the daughter of *Somagupta*, installed the image of *bhagavān Sumati*, in 6 .....

28./..... saṁ 6/hc 3/di

On the pedestal of a fragmentary Bodhisattva image, a three line fragmentary inscription is incised. It was found in the *Ghoshitārāma* monastery, at *Kosam* or

1. Bajpai, KD, *Jaina Antiquary*, Vol. 16, June 1950, pp. 13-14.

ancient *Kauśāmbī*. The inscription is at present in the Museum of the Department of Ancient History, Culture and Archaeology of the Allahabad University, Allahabad.

The inscription is written in the *Brāhmī* characters of the Kushāṇa period and its language is *Sanskrit* mixed with *Prākrit*.

The inscription records the *[year] 6* and the *3rd month* of *hemanta* or the winter season. The numeral for the day is lost. The name of the king is missing in the inscription; this portion has peeled off. The style of the sculpture; the material of the stone being from Fatehpur Sikri; The manner of dating; and mention of *Buddhamitrā* help to conclude that it is a Kushāṇa period inscription and in all probability of Kanishka. The image was installed at the park where the lord Buddha used to take a walk.

The inscription reads:[1]

1. Maharajasya ... 6 he 3 ...

2. Buddhamitrāye bhikshuṇiye tripitikāye Bodh[i]sattv[o] [p]rati[shṭhā]

3. pito bhagavato Buddhasya ca[ṁ]kaṁe.

Translation : Of *mahārāja* .... [*year*] *6, 3rd month* of *hemanta* or winter .... the *Tripiṭikā*, nun *Buddhamitrā*, the Bodhisattva was installed, [where] the lord Buddha used to take a walk.

29. KANISHKA

saṁ 7/he 1/di 15

Excavations of the *Kaṅkālī Ṭīlā* mound, Mathura, by Burgess in the last century, had brought forth many Jain images. The base of a large seated Jain image has a two line fragmentary inscription. This image is at present in the State Museum, Lucknow. It bears number J 6.

The inscription is written in mixed *Sanskrit* and *Prākrit* and is inscribed in *Brāhmī* characters of the early Kushāṇa period.

1. Sharma, GR, *Kushāṇa Studies*, p. 44, pl. XIX.

The inscription records that in the year seven of *shāhī Kanishka, Āryā Jayā,* sister of *Āryā Sandhikā,* [had gifted the image]. *Āryā Sandhikā* was the pupil of *gaṇin Āryā Buddhasri* of *the Āryā Uddekiya* school and of the *Āryā Nāgabhuktikīya* line of teachers and *Āryā Goshṭha.*

The inscription reads:[1]

1. **Si [ddhaṁ] mahārājasya rājātirāsya devaputrasya shāhi-Kaṇishkasya saṁ 7 he 1 di 10 5 etasya purvvāyaṁ aryyodehikiyāto**
2. **gaṇāto aryya nāgabhutikiyāto kulāto gaṇisya aryya buddhaśiri-sya śishyo vāchako aryya sandhikasya bhagini aryya jayā arya-goshṭha....**

Translation : Success ! In the *first month* of *hemanta* or the winter season, on [its] the *fifteenth day* of the *year 7,* of the great king, supreme king of kings, the son of the gods, *shāhī Kanishka,* on this day, the preacher *Ārya[Sandhika,* the pupil of the *gaṇin Āryya-Buddhaśiri [ĀryaBuddhaśrī]* of the *Āryyodehikiya [Ārya- Uddehikiya]* school [and] of the *Āryya Nāgabhutikiya [Ārya Nāgabhutikiya]* line of teachers, his sister *Āryyā Jayā [Ārya Jayā, Ārya Goshṭha...*

30. KANISHKA

saṁ 8/ grī 4/ di 5

An inscribed pedestal, shows on its upper part, the figure of a *nāga* standing between two other *nāgas.* The pedestal is recorded to have been found at *Ral* and the image from a mound near the village of *Bhaḍar* about eight miles, north west of Mathura. It is in the Government Museum, Mathura, as number 211.

The position of the hands, of the central *nāga* figure, is similar to the *nāga* figure from Mathura city of the Kushāṇa year 52. The left hand holds a small vessel and a lotus bud is visible in the right hand. Beneath the feet of the deities were short inscriptions, now defaced, and these had probably contained their names. Dr. V.S. Agrawala does not take these as inscriptions, but only as a part of the carving.

1. *EI,* 1 p. 391, no. 19.

On the pedestal are five males and five females and two children with folded hands. The lower part has an inscription of three lines. The name of the *nāga,* which is not certain, is apparently given in the nominative case. It is not possible to explain *niyavadaki* convincingly.

Several images of *nāga* deities, with or without inscriptions have been found in Mathura. The present image is of the *year 8* of Kanishka and is the earliest dated *nāga* image found at Mathura.

The inscription reads:[1]

1. Mahārājasya rāj[ā]tirājasya [Shāhi] Kāṇikkhasya sa 8 gri 4 di 5

2. as[yā]ṁ p[ūrvv]āy[ā]ṁ bhagavataḥ [bhūmi nāga]sya pukshirini ār[ā]mo cha pra[ti]-

3. shṭhāpito ... putras[y]a ṭurasya niya[mada]kisya [sarvva]sat[v]a hi[hita]-su- - /va/ [sukhārthaṁ].....

Translation : In the *year 8,* of *the great king, the king of kings, the shāhī Kanishka,* in the *fourth* [month of] *grīshma* or summer season on the *5th day* on that [date specified as]above a tank and a garden of the holy *Bhūmī-nāga* was founded .... *tura,* son of .... for the welfare and happiness of all sentient beings.

The text of the inscription according to Luders is:[2]

1. mahar[ā]jasya rājatirājasya shahi Kaṇikkhasya sa 8 gri 4 di 5

2. as[y]a purv[v]āyaṁ bhagvat[o] Bh[u]mo nāgasya pukshirini aramo ca pra[t]i-

3. [g][ra]ho .... [t] ra[s]ya Māthurasya niyavaḍ[a]kisya sa[rv]va satahida [su]-

4. [khaye]

Translation : In the *year 8* of *mahārāja rājātirāja shāhī Kanikkha [Kanishka],* in the *4th [month]* of *grīshma* or the summer season, on the *5th day,* on this date, a tank and a garden [were caused to be made] for the holy *nāga bhumo,* [as] the donation of ..... *tra,* the *niyavaḍaki* of Mathura, for the welfare and happiness of all sentient beings.

1. *EI,* Vol XVII, p. 10 ff.
2. *LMI, op. cit.,* no. 102, pp. 148-149.

31. ..... saṁ 8/ va 2/ - -

An image of a Bodhisattva found at *Pālikherā,* near Mathura, records its installation by *Siṁhaka* for the happiness of all the beings. The inscription is incised on the upper and lower rims of the pedestal. Major portion of the inscription is obliterated. The image is in the Government Museum, Mathura and is numbered as 664.

The text of the inscription as read by Luders, is:[1]

1. [Ma] .... [savatasa] re 8 [va]rsha m[as] e 2 ... [pra] Sihakasya dānaṁ B[odhi]

2. ..... p .p..... na sukhā[ye]

Translation : In the *year 8* [of *mahārāja Kanishka],* in the *second* month of *varshā* or the *rainy season,* [on the] .. [day], the [Bodhisattva] [was set up as] the gift of *Sihaka [Siṁhaka]* .. for the happiness [of all sentient being].

32. ..... saṁ 8/ va 4/ di 23

Pedestal of an image of a seated Buddha in red sand stone, of which only the lower part remains, is now in the Government Museum, Mathura, as no. 2347. It has an incomplete inscription on the pedestal. The first line is on the upper rim, the second and third lines, which are partly obliterated, are on the lower rim. Its find spot is not known. The name of the ruler is lost, but from the date recorded in the inscription, it could belong to Kanishka. This conclusion is supported by the language of the inscription which is, *Sanskrit* mixed with *Prākrit* and by the *Brāhmī* letters of the Kushāṇa period used for inscribing it.

The inscription records the gift of the pedestal and reads:[2]

1. Sa[ṁ] 8 va 4 d[i] 20 3 Buddhadāsiye bhikshuṇiye ..

2. .. [u] hak[i] ye [vihāre] ... [sar] [vasa]tvā [naṁ h] [i][tasu] [khā].

3. ... y[e] ... rājāti

1. *LMI,* no. 128, pp. 167-168
2. *LMI,* no. 154, p. 189-190; *JUPHS,* Vol. X, p. 8. no. VIII.

Translation : In *year 8*, in the *4th [month]* of *varshā* or the rainy season, on the *23rd day*, [the gift] of the nun *Buddhadāsi*, in the *Śākya vihāra*, ... for the welfare and happiness of all sentient beings.

33. ..... saṁ 9/ he 3/ di 10

A headless Jain image, most probably found at Mathura is, now, in the State Museum, Lucknow. Its number is J 7. The image is carved in the round. It shows a standing image of a Jina, belonging to the *digambara* sect. To the right of the image, two men are standing with folded hands and to the proper left, a female stands with a whisk [?] in her hands.

An inscription is incised on it. It has three short irregular lines, one of which is incised on the edge of the cushion, on which the image stands and the other two lines are on the lotus petals. Two more short fragmentary lines are incised between the feet of the image.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and it is inscribed in *Brāhmī* characters used in the inscriptions of the early Kushāṇas.

The inscription records the *year 9*, the *3rd month* of winter and the *10th day*. The name of the king is conspicuously omitted. It also records the creation of the image by a female named *Gahapalā* who was the daughter of *Grahamitrā*, daughter-in-law of *Śivaśiri* and wife of *Ekraḍalā*. It was a gift at the request of *Ārya Tarika*, out of the *koṭṭiya gaṇa* the *thāṇiya [sthānīya]* kula and the *vaira [vajra] śākhā*.

The inscription reads:[1]

1. Siddhaṁ saṁ 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadhu Ekraḍalasya

2. koṭṭiyāto gaṇāto [A]rya Tar[i]ka[s]ya kuṭu[ṁ]biniye

3. ṭhāniyāto kulāto vair[ā]to [śākha]to [ni]va[r]tanā Gahapalāye dati

1. *EI*, X, pp. 109-110.

Translation : Success ! In the *year 9*, the *third [month]* of *hemanta* or winter season, the *tenth day*, the gift of *Gahapalā*, the wife of *Ekraḍalā*, the daughter-in-law of *Śivaśiri* and the daughter of *Grahamitrā*, at the request of venerable *Tarika* out of the *koṭṭīya gaṇa*, the *thānīya [sthānīya] kula* [and] the *vaira[vajra] śākhā*.

The inscription between the feet of the Jina consists of two short lines:

1. Arya [A] gha-

2. masya śiśini

Translation : The female disciple of the venerable *[A]ghama*.

34. KANISHKA

saṁ 9/ māse 1/ di 5

An inscribed Jain image, found at *Kaṅkālī Ṭīlā* in Mathura, is dated in the *year 9*. It has a three line inscription and records dedication by *Vikaṭa*, at the request of the preacher *[vāchaka] Nāganandin*, out of the *koṭṭīya gaṇa, thānīya kula* and *vajrī śākhā*, on the *5th day*, the *first month* of the *year 9*, of *mahārāja Kanishka*.

The eighth successor of *Vardhamāna* called *Suṭṭiya* or *Susthita*, had founded the *Kaṇṭaka* or *Koḍiya* gaṇa, having four *śākhās* and four *kulas*. The third *śākhā* was known as *vajri* or *vairi* and the third *kula* as *vāṇīya* or *vāṇijja*. According to Rosenfield the image is lost [?].

The inscription reads:[1]

1. [Ist side] Siddhaṁ mahārājasya Kaṇishkasya rājye saṁvatsare navame; (2nd side): māse pratha 1 divase 5 a[syāṁ]; [3rd side]; purvvāye koṭiyato gaṅaito ta-nibha; [4th side]; rāta vairāto śākhāto vāchaka[2]

2. [Ist side] na[nā]ganaṁdisa — nivartana-; [2nd side]; bhajimitasa kotiṁbini[ye] vikaṭā; [4th side]; ti hāta

3. [sukhāye]

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1. *Vienna Oriental Journal*, Vol. I, pp. 173-174; *ASI, AR*, III, p. 31, no. 4 and pl.
2. *sthānīya śākhāto vāchaka.*

Translation : Success ! During the reign of the great king Kanishka, in the *year 9*, in the *first month* of ... on the *fifth day*, on the above date [an image of glorious *Vardhamāna* has been caused to be made] for the welfare [and hainess] of [all beings] by *Vīkaṭā*, the house wife of *Bhaṭṭimita [Bhaṭṭimitra]* and [daughter of] Brahma ... [this statue being] the *nivartana* of the preacher Nāganandī, out of the *koṭṭīya* school *[gaṇa]*, the *vaṇīya* line *[kula]* [and] the *vairi* branch *[śākhā]*.

35. KANISHKA

saṁ 10/ grī 2/ di 9

A five line inscription of Kanishka is inscribed on a stone slab now preserved in the British Museum, London. Its number is 1887, 7-15, 33. It has a sculpture at its top, representing a man and a woman sitting on a bench. The female figure with her smiling face looks at the male figure. Could this sculpture represent a *nāga* and his wife, as mentioned in the inscription? During the reign of the Kushāṇas, temples for the worship of serpents existed in northern India, as evidenced by other Mathura inscriptions.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and the writing is in *Brāhmī* characters.

The inscription is dated in the *tenth year* of *Kanishka* and records the *second month* of *grīshma* or the summer season and the *ninth day* on which day a temple *[harmya]* was gifted in the northern *navamikā*. Herein, the name of the ruler is recorded as *mahārāja devaputra* Kāṇishka.

The inscription reads:[1]

1. Siddha[ṁ] maharājasya deva[putrasya]

2. Kāṇishkasya savatsare [10]

3. gri 2 di 9 etaye purvay[e]

4. [u]tarāyaṁ na[va]mikāyaṁ hā

5. [rmya] n= [d]ata[ṁ] priyatāṁ devi grā[masya]

1. *EI* 9, p. 239 ff.

Translation : In this *year 10* of *mahārāja, devaputra Kāṇishka,* in the *second* [month of] *grīshma* or summer, on the *ninth day,* on the date specified as above a temple was given in the northern *navamikā* [?]. May the goddess of the village be pleased !

36. KANISHKA

sam 10/ va 1/ di -

Pedestal of an image of a Bodhisattva, broken vertically into two pieces, was found in the main street of Mathura city, near *Khanskhar* or *Kansaknar* almost 2.5 metres below the surface of the street. It is at present in the Government Museum, Mathura and is numbered as 2740.

First line of the inscription is engraved on the upper rim, whereas lines two and three are inscribed on the lower one. A part of the inscribed upper rim is lost. The inscription on the pedestal records in three lines, gift of a Bodhisattva image by monk *Nāgadatta.* The inscription records the name of *mahārāja Kanishka* and the *year 10,* the *first month* of the rainy season. The numeral denoting the day is lost.

The monk *Nāgadatta* was a resident of a *vihāra* or a monastery known as the *Kashṭikīya vihāra* or *Kraushṭikīya vihāra* in his own *caitya kuṭi.* This *vihāra* seems to be the *vihāra* belonging to the timber merchants. Names of two other *vihāras viz., Āpānaka vihāra* and *Chutaka vihāra* are already known. It also refers to *gandha-kuṭi* inside a shrine in which the image was installed.

The inscription reads:[1]

1. **[siddhaṁ mahārājas[y]a Kanishkasya [saṁvatsa]re 10[6 va 1 di] .. etasyaṁ p[ūrvā] [yaṃ] vīharisya bh[i]kṣusya Nāgadattasya [...]**
2. **dān[a] Bodhisatv[o] Kashṭi[k]īy[e v]ihāre svakā[yam ce]ti[ya]kuṭiyam .. [...] ..[h]i[ta] s[y]a vīharih[i sa]rva budhapūjāye [sa]rva [sa]-**
3. **[tv]anā hitas[u]khāye [aca]riyanā Mahā[saghi]yan[ā pra]tig[rahe].**

Translation : Success ! In the *year 10* of *mahārāja Kanishka,* in the *1st [month]* of *varshā* or the rainy season, on the.. day, on this date, the Bodhisattva [was set up

1. *LMI, op-cit.,* 157, pp. 191-192.

as] a gift of the monk *Nāgadatta*, a resident of *vihāra* or a monastery, in the *Kashṭikīya [Kraushṭikīya] vihāra* in his own *caityakuṭi* .. together with the residents of the *vihāra*, for the worship of all Buddhas [and] for the welfare and happiness of all sentient beings, for the acceptance of the *mahāsaghīya [mahāsanghika]* teachers.

37. .....

saṁ 11/ he 4/ di 1

An image of *Kārttikeya*, bearing a three line inscription on its pedestal, is now in the Government Museum, Mathura, bearing no. 2949. The right hand of the image is held in *abhaya mudrā*, and the left hand holds, at the waist, a lance. The sculpture, belonging to the Kushāṇa period, is made of special red sand stone and is in an excellent state of preservation. The base of the image has the following inscription:[1]

1. Saṁ 11 he 4 di 1 etasyāṁ pūrvvāyāṁ Kārtikeyasya pratimā

2. pratishṭhāpitā Viśvadevena Viśvasomena Viśvabhavena Viśvavasuna

3. cha bhratribhirviśvila putrehi kshatriyehi svake āvasathe posthikā

Translation : In the *11th year, 4th month* of *hemanta* or winter season, on the *1st day*, on this date [as specified above] was installed an image of *Kārttikeya* by the brothers *Viśvadeva, Viśvasoma, Viśvabhavą* and *Viśvavasu*, the sons of *Viśvila*, who were Kshatriyas or warriors in their own house.

38. .....

saṁ 12/ va 4/ di 11

A four line mutilated inscription is recorded on the pedestal of an image of a seated Jain *Tīrthaṁkara*. Two of the lines are incised on the rim of the throne and the remaining two lines on the base of the image. A major part of the left arm of the image is missing. The image is at present in the State Museum, Lucknow and is recorded to have probably come from *Ramnagar, Ahichchhatrā*. Its number is J 86.

1. *JUPHS*, XVI, [i], pp. 65-66.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and the script is *Brāhmī*.

The name of the ruler is not recorded in the inscription. It is dated in the *year 12, 4th month* of *varshā* or the rainy season and the *11th day*. It records the setting up of this image of a Jain *Tīrthaṁkara*, as a gift of carpenters.

The inscription reads:[1]

1. **Sam 10 2 va 4 di 10 [1] etasya purvvāyāṁ koṭṭiyāto [ga]ṇato ba[ṁ]bhadāsi[yā]to kulāto u[chena]-**
2. **garito śākhāto gaṇi[s]ya Aryya Puśi[lasya] śiśini Datila-ti Harinan[di]sya bhaginiye ni [var]-**
3. **tanā sāvikānāṁ vaddha[ki]ninaṁ Jinadāsi Rudradeva Dāttāgālā Rudrade[va] sāmi[nā] Rud[ra] ... [Gahami] tra. ...**
4. **Kumāraśiri Vamadasi Hasti[se]nā Grahaśiri Rud[ra]adatā Jayadāsi Mit[r]aśiri....**

Translation : In the *year 12, the 4th [month]* of *varshā* or the rainy season, the *11th day*, on that [date specified as] above [an image was set up] by the following lay-hearers [who belonged to the caste] of carpenters, *[viz.,] Jinadāsī, Rudradevā, Rudradeva sāmi [Rudradevasvārmini]*, of Dāttāgāla, Rudra... *Gahamitra [Grahamitra] ... Kumaraśiri [Kumāraśrī], Vamadāsi [Brahmadāsi* or *Vāmādāsī], Hastisenā, Grahaśiri [Grahaśrī] Rudradatā Jayadāsī, Mitraśiri [Mitraśrī]* .... at the request of ... the sister of *Datila .. Harinandi*, the female pupil of the venerable *Puśila* out of the *koṭṭiya gaṇa, Bambhadāsiya [Brahmadāsiya] kula* and the *Uchenāgarī [Uchchanāgarī] śākhā*.

39. KANISHKA

saṁ 12/ he - -/ - -

Recent excavations of *Govind Nagar*, near Mathura, in the year 1976, have brought to light another inscription. The inscription is at present in the Government Museum, Mathura and its registration number is 76.36.

The inscription is inscribed on a fragmentary red sand stone octagonal pillar with square base. The three lines of the inscription, written in bold *Brāhmī* characters

1. *EI*, 10, pp. 110-111.

of Kushāṇa period, are:[1]

1. **Mahārājasya Devaputrasya**
2. **Kanishkasya saṁvatsare 10 2**
3. **hemanta māsa**

Translation : In the month of *hemanta* or the winter season, *12th year* of *great king, son of gods, Kanishka* .....

40. KANISHKA

saṁ 14/pau -/di 10

An inscription on the base of an image of a standing Buddha was found from an elevated part of *Dalpat-ki-khirki mohalla* of Mathura city. Of the image, only the feet with the lower portion of a small standing figure at each side and lower parts of the dress are seen. The pedestal was found broken into several pieces. In between the feet, a carved lion can also be discerned. The image, at present, is in the Patna Museum. The image was dedicated by *Saṁghilā*, wife of *Hasthi [Hastin]* a *prāvarika*, or cloak maker.

The language of this inscription is not similar to most of the Kushāṇa inscriptions from Mathura but is similar to the Buddhist inscriptions from eastern India. The Buddha has the *birudas, bhagavān and pitāmaha*, similarly used in an inscription from *Deoriya*, a small village on the right bank of the Jamuna, which is about ten miles to the south-south-west of Allahabad.

The inscription is dated in the *year fourteenth*, the *tenth day* of the *Pausha month*. Herein, the name of the month is mentioned not after a season, as usual, but instead, by its solar name.

The inscription reads:[2]

1. **mahārāja-devaputrasya Kaṇishkasya sa[ṁ]vatsare 10 4 paushamāse[3] divase 10 asmiṁ divase prāvarika Hā[s]th[is]y[a]**

1. *IA—a review*, 1976-77, p. 63, no. 41. The 3rd line, does not appear in the plate.
2. *EI*, 19, 1927-28, p. 96f; Luders, H., *op.cit.*, p. 116f, no. 81; *JESI*, Vol. 6, 1979.
3. Another letter appears between *ma* and *sa;* no. 910, *List of Brāhmī Inscriptions*, Bhandarkar DR.

2. bh[ā]ryyā Saṁghilā bhagavato pitāmahasya saṁmya saṁbuddhasya svamatasya devasya pūjārttharn pratima[ā]ṁ pratishṭhā

3. payati sarvva dukkha prahāṇārttharn

Translation : In the *year 14* of *mahārāja devaputra Kanishka,* on the *10th day* of the *pausha month,* on this day, *Saṁghilā,* wife of the *prāvarika* or cloak-maker *Hasthi [Hastin],* instals the image for the veneration of her favourite deity, the *bhāgavat,* the holy *pitāmaha* [or the Buddha], the supremely enlightened, the god who holds his own tenets, for the cessation of all misery.

41. .....

saṁ 15/ grī 3/ di 1

Out of the many inscriptions found at the ancient Jaina site of *Kaṅkālī Ṭīlā,* Mathura, the present inscription is of the year 15. The name of the ruler is not mentioned. It is incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas. It was found in the west of *Kaṅkālī Ṭīlā,* at the second Jaina temple. It records dedication of a four-fold image of *bhāgavat* by *Kumāramitrā,* wife of *śreshṭhin* [name mutilated] of the *mehika kula* on the *Ist day* of the *third month* of *grīshma* or summer, in the *15th year.* The language is mixed *Sanskrit* and *Prākrit.* It is in the State Museum, Lucknow, as number J 230.

The inscription reads:[1]

A1. .. saṁ 10 5 gri 3 di 1 asẏa pūrvva[ā]ya

B1. .. hikāto kulāto Aryya jayabhūti -

C1. sya śiśininaṁ Aryya-saṁga-mikaye śiśini -

D1. Aryya Vasulaye [nirvartta]naṁ

A2. .. lasya dhi[tu]. i ... dhu Veṇi

B2. .. śreshṭi[sya] dharmapatniye Bhaṭṭi[se]nasya

C2. [mātu] Kumaramitayo danaṁ bhagavato [pra]-

D2. mā savvotobhadrikā

1. *EI,* Vol. 1, p. 382, no. II.

Translation : Success ! In the *year 15*, in the *third month* of *grishma* or summer, on the *first day*, .. on that [date specified as] above, a fourfold image of the divine one, the gift of *Kumāramitā [Kumāramitrā]*, daughter of .. la, daughter-in-law of ... first wife of alderman [*śreshṭhin*] *Veṇi*, mother of *Bhaṭṭisena*, [was dedicated at] the request of the venerable *Vasulā*, the female pupil of the venerable *Sangamikā*, the female pupil of the venerable *Jayabhūti*, out of the *mehika kula*.

42. ..... sam 16/ va 1/ di 15

A three line inscription is recorded to be in a private collection in Patna, Bihar. A photograph of this inscription, received from the Archaeological Survey of India, records the source of the inscription as the Patna Museum. Rosenfield records its location in a private collection in Patna.

The inscription has been inscribed on the pedestal of the Buddhist image. It mentions the *year 16, first month* of *varshā* or the *rainy season and the fifteenth day*. It records the name of *Vīraseṇa*, whose son was possibly a *prāvarika* [or a cloak-maker]. An image of *bhāgavat ditiya purusha*, was installed for the benefit of all the sentient beings.

The inscription is written as usual in *Sanskrit* mixed with *Prākrit* and is inscribed in *Brāhmī* characters of the Kushāṇa period.

The inscription reads:[1]

1. Sa 10 6 va 1 di 10 5 asya puvāya Vīraseṇa-pratiasya Ku[ṭu]

2. pravārikasya bhagavato ditiya purushasya pratimā pratishṭhavi[pi]tu mātā

3. ....[rā]ja[se]nam savva-satva-hita-sukharthaya ... bhava[tu]

Translation : In the *year 16*, in the *first month* of *varshā* or the rainy season, on the *15th day*, at this moment, the son of *Vīraseṇa, kuṭumbi* .. of the cloak-maker...., the image of *bhāgavat*, the *second purusha*, was installed .... for the sake of the mother and the father ... for Rājasena ... for the benefit of the sentient beings. May it be for their benefit.

1. The inscription has been recorded in *JASB*, XIV, 1948, pages 117-120. The author could not get a copy of this issue of the journal in Delhi, to enable him to add more details of the inscription.

43. KANISHKA

saṁ 16/--/--

An inscribed buffish-red colour sand stone pillar is kept in the office of the Archaeological Survey of India, Northern Circle, Agra. This is the first inscription found on a votive pillar. The pillar, roundish in shape, is slightly damaged and broken. The pillar measures 1.30 metres high and its diameter is 0.96 metres. The inscription in *Brāhmī* characters is written in *Sanskrit* mixed with *Prākrit*. Though partly worn out, it has eight lines of writing.[1]

The inscription records the name of *mahārāja Kanishka* and the *year 16*. It records the setting up of a pillar by a monk *[bhikshu]*. The donor was the king himself. Though details of the grant are worn out, it can be presumed that the recipients were both a *bhikshu* [or a monk] and a person belonging to the *rishṭisheṇa [arishṭasena] gotra*. The portion of the inscription recording the day and the month are lost.

The inscription reads:[2]

1. Ma[hā]rājasya Kāṇishkasya ..

2. [saṁ]vachharāē 10 6 ētāyē pu -

3. [rva] .. [bhi]kunā prati[ṭhitā]

4. [thabho ri]shṭisheṇa sa gōtrāna [ṁ]

5. .. [prathama] .. bhikuya ..

6. .. [bhiku] .. [khattiya] ..

7. ... [thabho] ..

8. .....

Translation : In the *16th year* of *mahārāja Kaṇishka*, on this day, specified as above, the *bhikhu* or *bhikshu* [a monk] and being of *rishṭisheṇa gotra*, the *thabho* or

1. *Indian Archaeology-a Review*, 1960-61, on page 49, under no. 61, an inscription of Kanishka of year 16 is recorded. It is a *Brāhmī* inscription found at Dura, District Agra. According to *the Review*, it records the dedication of a house in favour of some community of monks by *Vardhāntikā*, daughter of *Vāsudattā* of the *Ati* clan and *Rishṭisena [Arishṭasena] gotra* in the *16th year* of the reign of Kanishka. The details recorded in *the Review* are different from those recorded and deciphered in this inscription. Since only one inscription has been found at Dura, perhaps, the two inscriptions are one and the same.
2. *JESI*, 4, 1977, pp. 76-78.

stambha [pillar] was installed ... the first ... being *bhikshu* or monk ... *bhikshu* .... the pillar.

44. ..... sam 17/ va 4/ - -

Three lines of an inscription are inscribed on the pedestal of a seated Bodhisattva sculpture. Two of the lines are inscribed on the upper rim of the pedestal and one line is inscribed on its lower rim. Only the two legs in *padmāsana* and portions of the upper garment are seen.[1] In between the upper and the lower rim, male and female worshippers with children are seen, flanked at two ends by squatting winged lion-griffons. Its provenance is not known. The sculpture, at present, is in the Government Museum, Mathura and bears number 121.

The inscription records the *year seventeen*, the *fourth month* of *varshā* or the rainy season. The number of the day is lost. It records that an image of Bodhisattva was installed by *Nāgapriyā*, wife of gold-smith *Dharmaka*, in her own *caitya kuṭi* for its acceptance by *Dharmaguptaka* teachers. Its language is *Sanskrit* mixed with *Prākrit* and the characters are of the *Brāhmī* script of the Kushāṇa period.

The inscription reads:

1. [sa 10] 7 v[a 4 di][2] etasa purvāyā Dharm[a]k[a]sa sovaṇik[a]sa kūṭubīnīye

2. upasikā N[a]gapiyā Bodhisvattva pratiṭhāpeti svakāyā cet[i]

3. yākaṭ[i]y[ā] acāryana Dharmagutakāna pratigrahe

Translation : In the *year 17*, in the *4th [month]* of *varshā* or the rainy season, on the ... day, on this date, the housewife of the goldsmith *Dharmaka*, the female lay-member *Nāgapiyā [Nāgapriyā]* sets up a Bodhisattva in her own *caitya kuṭi* for the acceptance of the *Dharmagutaka [Dharmaguptaka]* teachers.

1. Vogel, J.Ph, *JRAS*, 1912, p. 119; *ASI, AR*, 1909-10, 2; Luders H, *op.cit.*, p. 187f, no. 150.
2. A vertical stroke here prompts to presume the symbol to have been 4.

45. KANISHKA

saṁ 17/ hc 2/ di 25

A fragmentary inscription is inscribed on the pedestal of the image of a Jain *Tīrthaṁkara*. This pedestal was acquired from the Mathura city and is now preserved in the Government Museum, Mathura. Its number is 48.3385.

The image of the standing *Tīrthaṁkara* is completely lost. A relief on the front face of the pedestal between two pillars, shows worship of a *dharmachakra*. Two lines of the inscription are above the relief and one line is below it. Eight letters are inscribed on the rim of the image close to the right post.

The inscription records the installation of the image in the reign of *devaputra, shāhī, Kanishka,* in the *17th year,* in the *second month* of the *hemanta* or winter season, on the *twenty-fifth day* at the request of *Kauśiki Gṛiharakshitā,* out of the *koṭṭiya gaṇa,* out of the *śāntānika kula,* out of the *vaira śākhā*. The inscription could mean that it was *Gṛiharakshitā's* disciple *Kauśiki* at whose instance somebody [probably a lady] installed the image.

The inscription reads:[1]

1. .. devapu[tra]sya [shāhi ka[nish]kasya rājya [saṁvatsare].....

2. 10 7 he 2 dvitiye divase paṁchaviṁse etasya purvvāyāṁ koṭṭiyāto gaṇā

3. to sāntiṁkakhyāto kulāto vaiirāto śā[khāto] āryya Griharakshitāye śi

On the rim :

1. Kauśikiye[1]

2. nirvvarttanam[1]

Translation : In the reign of *devaputra [shāhi] Kanishka,* in the *year 17,* in the *second month* of *hemanta* or the winter season, on the *twenty fifth day,* on the date specified as above, at the request of *Kauśiki Gṛiharakshitā,* out of the *koṭṭiya gaṇa,* out of the *śāntānika kula,* out of the *vaira śākhā.*

1. *Jaina Antiquary,* Vol. 16, 1950, p. 14; *BMA,* Vol. XI-XII, p. 97.

46. ..... saṁ 18/ grī 4/ di 3

A fragmentary inscription is incised on the base of a quadruple image of four standing naked Jinas. This image has come from *Kaṅkālī Ṭīlā* mound, in Mathura. It is at present in the Government Museum, Mathura. Its number is B 18.

The inscription records the *year 18*, the *fourth month* of *grīshma* or summer season and the *third day*. On this day a four fold image, the gift of *Masigi*, mother of *Jaya*, was made. She was a *gaṇi* of the *koṭṭiya-gaṇa* and had belonged to the *vachchhalya* or *vātsaliya kula*. This gift was made for the welfare of all beings.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and is written in *Brāhmī* characters of the early Kushāṇa period.

The inscription reads:[2]

A. Sa 10 8 gri 4 di 3 asyā pu -[ya] —[yā]to gaṇa[to] ...

B. saṁbhogāto vachchhaliyāto kulāto gaṅi ....

C.1. .... vāsi Jayasya ...tu Māsīgiye [?] dānaṁ sarvvat[o] bha[dra]....

2. ... [sa]rvasa vā[na] sukhāya bhavatu

Translation : The *year 18*, the *fourth* [month of] *grīshma* or summer, the *third day*, on that [date], a four fold [image], the gift of *Māsigi*[?] [mother of] *Jaya* ... [at the request] ..a *gaṇi* out of the *[koṭṭi]ya gaṇa* ..., out of the ... *saṁbhoga*, out of *vachchhaliya [vātsaliya] kula*. May it be for the welfare of all beings.

47. ..... saṁ 18/ va 2/ di 11

Another fragmentary inscription, from *Kankālī Ṭīlā* mound in Mathura, is incised on the base of a small standing Jina. The image is at present in the State Museum, Lucknow. Its number is J 8.

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1. These two lines are not in the plate at the end.
2. *EI*, II. p. 202, no. 13.

The inscription records the year *eighteen*, the *second month* of *varshā* or the rainy season, and the *eleventh day*. The inscription was incised during the reign of *Kanishka* and records the gift of *Mita Siri* or *Mitraśrī*, the daughter of.... a..... of *bhāgavat* or divine *Arishṭanemi* or *Arishṭavemi*, the 22nd *Tīthaṁkara*.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and is written in *Brāhmī* characters of the early Kushāṇa period.

The inscription records:[1]

1. ...sha 10[8] va 2 di 10 1

2. dhitu mi[taśi]riye bhagavato Arishṭaṇemisya [vevarta].....

Translation : The *year 18*, the *2nd* [month of] *varshā* or the rainy season, the *day 11* .. [the gift of] *Mitra Siri [Mitraśrī]*, the daughter of ... a... of *bhāgavat* or divine *Arishṭanemi* ...

48./..... saṁ 19/ va 4/ di 10

A four faced *[chaumukhā or chaturamukha]* image of four naked standing Jinas was found in the west of the *Kaṅkālī Ṭīlā*, Mathura, in its second Jain temple. An inscription is inscribed on its four sides. The characters used for engraving the inscription are of *Brāhmī* and the language used is *Sanskrit* mixed with *Prākrit*. It is at present in the State Museum, Lucknow.

The inscription does not record the name of the ruler; however, it records the *year nineteen*, the *fourth month* of *varshā* or the rainy season and the *tenth day*.

The inscription records the dedication of an image of *bhagavān Śāntināth*a. The name of the donor is lost. The preacher *Ārya Matridina [Mātridatta]*, student of preacher *Ārya Baladina* or *[Baladatta]*; at his request dedicated an image of *Śāntināth*a, which was the gift of.., the first wife of *Suchila*, out of the *koṭṭīya-*

1. *EI*, II, p. 202, no. 14.

gaṇa, the *thāṇīya kula [sthānīya-kula] śrīgriha saṁbhoga, Ārya Veri [Ārya Vajrī] śākhā*, for the adoration of the *arhats*, the highest in the world.

The inscription reads:[1]

A. 1. Siddham ! saṁ 10 9 va 4 di 10 asyām pu -
2. rvvāyam vāchakasya Aryyabala
3. dinasya śishyo [vācha]ko aryyamā-
4. ṭrdinah tasya [ni]rvvartta[na]ā
B. 1. koṭṭiyāto gaṇāto ṭhāṇiyāto
2. kulāto śrīgṛhāto saṁbhogāto
3. aryyaveri śākhāto suchi -
C. [la]sya dharmapatniye le...
D. dānaṁ bhagavato sa[nti] .. [pra]timā
A. 5. nāśa ... tanam
B. 4. ... mā[na]ṇo arattatānam parvvalokutta[mānam]

Translation : Success ! In the *year 19*, in the *4th [month of] varshā* or the rainy season, on the *10th day*, on that [date specified as] above, the pupil of the preacher venerable *Baladina [Baladatta]*, is the preacher, the venerable *Māṭridina [Māṭridatta];* at his request [was dedicated] an image of divine *Śānti* ... the gift of *Le* ..., first wife of *Suchi [Śuchila]*, out of the *koṭṭiya gaṇa*, the *thāniya [sthāniya] kula*, the *śrīgṛiha saṁbhoga*, the *Aryya -verī [ārya-vajrī] [śākhā]* ... Adoration to the arhats, the highest ones in the whole world.

49. ..... saṁ 20/ gri 1/ di 15

A stone pedestal which once had a standing Jina image, now lost, has an inscription. The inscription is engraved in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*. The inscription is, perhaps, lost.

The inscription records the *year twenty, 1st month of grīshma* or summer season and the *fifteenth day*. It records the dedication of an image of *vardhamāna*

1. *EI*, 1, pp. 382-83, no. 3.

by *śrāvikā Dinā* out of the *koṭṭiya gaṇa* the *sthāniya kula, vajri śrikiya saṁbhoga,* at the request of the preacher *Āryya Saṁghasiha* [Ārya Saṁghasiṁha].

The inscription reads:[1]

A.1. Siddha sa[20] gri mā1 di 10 5 koṭṭiyāto gaṇato [ṭha]ṇiyāto kulato verito śakhato śirikāto

B.1. .. gāto vāchakasya aryya-saṁghasihasya nirvarttanāṁ Dāttilasya ... āti ..

2. lasya kuṭṭhubiṇiya Jayavālasya Devadāsasya Nāgadinasya cha Nāgadinaya cha mātu

C.1. śrāvikāye di.

2. Nāye dānaṁ

3. Varddhamāna-pra...

4. timā

Translation : Success ! The *year 20, grishma* or the summer month, *day 15,* at the request of the preacher *[vāchaka] Āryya-Saṁghasiha [Ārya - Saṁghasiṁha]* out of the *koṭṭiya* school *[gaṇa],* the *thāṇiya* family [*kula*], the *veri [vajri]* branch *[śākhā],* and the *śirika saṁbhoga,* an image of *Vardhamāna,* the gift of the female lay-hearer *[śrāvikā] Dinā [Dinnā],* the .. of *Datila* ..., the house-wife of *Matila,* the mother of *Jayavāla [Jayapāla], Devadāsa* and *Nāgadina [Nāgadatta]* and *Nāgadattā].*

50. ..... saṁ 20/ gri 3/ di 17

An inscribed pedestal of a naked standing Jina image was found at *Kaṅkālī Ṭīlā,* Mathura. It is at present in the State Museum, Lucknow. The image is badly preserved. The characters used for engraving the inscription are in *Brāḥmī* script and the language used is *Sanskrit* mixed with *Prākrit.*

The inscription records the *year 20, third month* of *grishma* or the summer season and the *17th day.* The name of the ruler is not mentioned and can safely be accepted to have been recorded during he reign of Kanishka.

1. *EI,* 1, p. 395, no. XXVIII.

The inscription records the dedication by *Mitrā*, wife of *Phaggudeva* or *Phalgudeva*, daughter-in-law of the *lohakāra [iron-smith] Vādhara* and daughter of the *maṇikara Jaya Bhaṭṭi*. It was dedicated for the welfare and happiness of all being.

The inscription reads:[1]

A.1. [Siddhaṁ saṁ 20 gri 3] di [10] 7 [eta]sya pūrvvāya koṭiya[ā]to gaṇāto brahmadāsiyāto kulāto uchche[nāgarito śā]khāto [śri] gṛha[ā]to saṁbhogāto [brihaṁta-va] āchaka cha gaṇina cha ja[āmitra]sya..

2. aryya [O] ghasya śishya gaṇisya [a]rrya Pālasya śra[dhacha]ro [vācha]kasya aryya [datta]sya śishyo vāchako aryya Sīhā[ta]sya nivvartiaṇā [kho]ṭṭami[tta]sya mānikarasya [gi]- Jayabha[ṭṭi] dhitu dā-sya

B.1. [Lo]havāṇiyasya Vādhara .. Vadhū [Ha]ggu[deva]sya dharmmapatniye mitrāye [dānaṁ] ... [sarvva] sa[tvānam] hi [tasu]khāye kāka[teya] .... ksha.

2. - vāja ... i .. ā ..e... raja ....

Translation : Success ! In the *year 20* [?], in the *third [?]* month of *grishma* or summer season, on the *seventeenth* [?] day, on that [date specified as] above, the preacher, the venerable *Sīha [Siṁha]*, [was] the pupil of the preacher, the venerable *Datta*, [who was] the *Śrādhachara* of the *gaṇin*, the venerable *Pāla*, [who was] the pupil of the venerable Ogha [?] who was the pupil of the great [?] preacher and *gaṇin Ja .. mitra[?]* out of the *koṭṭīya gaṇa, brahmadāsiya kula*, the *uchchenagari śākhā* [and] the *śrīgriha saṁbhoga*, at his request [was dedicated] for the welfare and happiness of all beings ..., the gift of *Mitrā*, the first wife of *Haggudeva [Phalgudeva]*, the daughter-in-law of the iron-smith *Vādhara*, ..., the daughter of ... *Jayabhaṭṭi, the maṇikara, of khoṭṭamitta* ...

51. KANISHKA

saṁ 20/ he 4/ di -

A three line fragmentary inscription on the pedestal of a statue of a seated Bodhisattva sculpture is in the Government Museum, Mathura and is numbered as 1558. It was discovered by Pandit Radha Krishna in Mathura city. Only the right leg and left foot of the image is now preserved. Two lines of the inscription

1. *EI.* 1, pp. 383-384, no. 4.

are incised on the upper rim and the third line on the lower rim of the pedestal. The proper left half of the inscription is missing; only the first half of the three lines is preserved.

The inscription records the *year 20* of *Kāniksha [Kanishka]* and the *4th hemanta* or the winter month. The number of the day is lost. It mentions the installation of a Bodhisattva image in the *devālaya* or temple. The language is *Sanskrit* mixed with *Prākrit* and the characters are of the *Brāhmī* script of the Kushāṇa period.

The inscription reads:[1]

1. [ma]harājasya Kāṇ[i]kshasya savachare 20 hemata m[ā]śe 4 divaśe[2]

2. [de]va[la]ye Bodhisat[v]o p[r]atith[ā]pito[3] Goṭi[4]

3. ...[mā]ta p[i]t[i]na[ṁ]saha tapi[pata]

Translation : In the *year 20* of *Mahārāja Kāṇiksha* or *Kanishka* in the *4th month* of *hemanta* or winter season, on the day.. the Bodhisattva was set up at the temple [?] by .. of [his] parents together with.....

52. ..... saṁ 20/--/--

A statue of Kubera was found from *Mātā Maṭha,* in *Pālikhera* village, near Mathura. It is in the Government Museum, Mathura. Its number is 1264. The seated image of Kubera is worn out, and defaced. A mongoose like purse and a cup are still visible. The image has a two line fragmentary inscription in upper left corner. The available inscription conveys only the *year 20* and mentions the word *ma* which stands for *māsa* or month.

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1. *ASI, AR, Hindu and Buddhist Monuments,* 1918-19; 1922, p. 41, p. 17 b; Sahni, DR, *JRAS,* 1924, p. 399 f, no. 1; Luders, H, *op.cit.,* p.109-110, no. 73.
2. or *dirvase.*
3. *patiṭhāpito.*
4. *gothi.*

The inscription reads:[1]

1. tra iya

2. sa 20 mā [?]

53. ..... saṁ 21/ma 2/di 26

A Jaina *āyāgapaṭṭa* or a votive tablet has an inscription, which does not mention the name of the king. It is from *Kathoti kua,* near *Bhains,* Mathura. It is, at present, in the Government Museum, Mathura, and is numbered as 2563. The inscription records only the *year twenty first, the second month* and the *twenty sixth day.* It is written in mixed *Sanskrit and Prākrit.* The characters are of *Brāhmī* script of the Kushāṇa period.

The inscription reads:[2]

Saṁvatsare 20 1 mā 2 di 20 6 sa cha arātapūjāe

Translation : [This was dedicated for the worship] of the *arhatas,* on the *26th day* of the *2nd month* of *year 21.*

54. ..... saṁ 22/grī 1/di -

A seated Jina image, which is partly lost, was found at *Kaṅkālī Ṭīlā,* Mathura. It is, at present, in the State Museum, Lucknow. Its number is J 11. This image, has a two line inscription on its base. The inscription is engraved in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit.*

The inscription records the gift of *Dharmasvāmini, wife of a sārthavāha* [caravan-leader], at the request of the preacher *Ārya Mātridatta,* in the *year twenty second,* in the *first grīshma* or the summer month; but the number of the day is lost.

1. *JUPHS,* XXII, p. 185, no. 1264.
2. *JUPHS,* X, p. 5. no. IX.

The inscription reads:[1]

1. Siddha ! sava 20 2 gri 1 di ... sya pūrvvāyam vāchakasya aryya-Mātridinasya ṇi..

2. sarttavāhiniye dharmmasomāye dānaṁ namo Araḥaṁtānaṁ

Translation : Success ! The *year 22, grīshma* or summer *month 1, day...* on the [date specified as] above at the request of the preacher *Āryya Mātridina [Ārya Mātridatta],* the gift of *Dharma Somā [Dharmasvāmini],* the wife of a caravan leader. Adoration to the *arhatas.*

55. ..... saṁ 22/ grī 2/ di 7

A seated Jina image, with a one line inscription, on its base, was excavated at *Kaṅkālī Ṭīlā,* Mathura, in the year 1888. Issued in the *year 22,* it records the setting up of a statue of *vardhamāna* out of the *vāraṇa gaṇa, petivāmika kula,* on the *7th day* the *second month* of *grīshma* or summer, *in the year 22[?].* It could either be of the year 21 or 22. The second line is lost. *Petivāmika kula* in *Sanskrit* will be *Praitivarmika i.e.,* the spiritual family founded by *Prītivarman.*

The image is, at present, in the State Museum, Lucknow and its number is J 31. The inscription, engraved in *Brāhmī* characters of the Kushāṇa period, is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[2]

1. [Si]ddha[ṁ] sam 20 2 gri 2 di 7. Vardhamānasya pravi[ti]mā vāraṅāto gaṇāto Petivāmika...

Translation : Success ! In the *year 22[?],* in the *second [month of] summer,* on the *seventh day,* — a statue of *Vardhamāna,* from the *vāraṇa gaṇa* from the *Petivāmika [kula]....*

1. *EI,* 1, p. 395, no. XXIX.
2. *EI,* 1, p. 391, no.XX.

56. ..... saṁ 22/ grī 2/ di 30

A fragmentary inscription is incised on the lower rim of the pedestal of a headless sculpture of a seated Buddha. The image was found at *Madhubana,* Maholi,[1] Mathura and acquired by Pandit Radha Krishna in 1918-19 for the Government Museum, Mathura. Its number is 1557.

The language of the epigraph is *Sanskrit* mixed with *Prākrit* and is written in the characters of the *Brāhmī* script of the Kushāṇa period. It records the *year twenty-two, second month* of *grīshma* or summer, and the *thirtieth day,* when an image of the Lord Buddha was installed at the *Prāvārika-vihāra, i.e., the vihāra* of the cloak makers.

The inscription reads:[2]

1. Siddhaṁ sa 20 2 grī 2 di 30 [a]syāṁ pū[r]vv[ā]yāṁ prāvārika vihāre B[u]ddha - [pra]ti[mā] - [pra[ti]shṭhāpitaṁ

2. ... tā-.saṁa dhi ....[3]

Translation : Success ! in the *year 22,* in the *2nd [month]* of *grīshma* or summer, on the *30th day,* on this date, the image of Buddha was set up in the *prāvārika-vihāra [i.e., vihāra* or monastery of the cloak-makers] by .. the daughter [?] of ..

57. KANISHKA saṁ 23/ grī 1/ - -

A fragmentary inscription is incised on the base of a Bodhisattva statuette. This image was found in a mound at the village of *Sonkh,* which is in Mathura tehsil and is about 14 miles to the south-west of the city. The sculpture registered as number 1602, is now in the Government Museum, Mathura.

The inscription consists of three lines engraved on the upper rim, in the middle, on both sides of the central sculpture, and on the lower rim of the pedestal.

1. Agrawala, VS, *Buddha and Bodhisattva Images in Mathura Museum, JUPHS,* 1948, p. 45, no. 1557.
2. *ASI, AR,* 1918-19, 1; Sahni, DR, *EI,* 19, 1927-28, p. 66, no. 1, pl; Luders, H, *op.cit.,* p. 110, no. 74, pl.
3. This letter though very distinct is not noticed by earlier editors. Letters of the second line are horizontally cut half way.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and the characters used are of the *Brāhmī* script of the Kushāṇa period.

This inscription records the *year twenty three* of *mahārāja Kāṇi [Kanishka]*, the *first month* of *grīshma* or the summer season and the number of the day is not recorded. On this date *Puśyada[tā]*, the daughter of the lord of the *vihāra*, *Guṇada*, had set up a Bodhisattva image in her own *vihāra*.

The inscription reads:[1]

1. maharasya Kāṇi[2] 20 3 gri 1 etasya[ṁ] purvayaṁ v[i]hāra sv[ā]m[i]sya Gun[d]asya[3] dhitā Puśyada[4]

2. Bodhisatvaṁ prat[i]shṭā[p]ay[ati]

3. svake vih[ā]re [sarvasatvanaṁ hi] ...

Translation : In the year *23*, of *mahārāja Kāṇi [shka]*, in the *Ist month of grīshma* or summer, on this date, *Puśyada[tā]*, for the welfare and happiness] of all sentient beings.

1. Sahni, DR, *JRAS*, 1924, p. 400 f, no. 2; Luders, H, *op.cit.*, p. 172, no. 136.
2. It should be *mahārājsya Kāṇishkasya sani*.
3. Sahni reads as : *viharisya Massagabhasya*.
4. *Pushyada* according to Sahni is a mistake for *Pusyadatā*.

CHAPTER THREE

INSCRIPTIONS OF VĀSISHKA

58. VASA

sam 22/ va 2/ di 10

The pedestal of a standing image of Buddha, in Mathura sand stone, has a two line inscription, which records the setting up of an image of *Śākyamuni* by *Vidyāmati on tenth day, in the second month* of *varshā* or the rainy season, in the *year twenty-two* of *rājan Vasa kushāṇa*. The pedestal is at present in the Archaeological Museum, Sāñchi, near Bhopal, Madhya Pradesh. Its number is A 83. Some of the male figures, both men and boys, wear long tunic of the typical Kushāṇa type, held with a belt above the hips. The female figures wear *sāris* and bodices.

The inscription is in *Brāhmī* characters of the Kushāṇa period. The name of the king *Vasa Kushāṇa* may represent *Vasa*, the Kushāṇa, who was emerging into power. The name of the king has been also read as *Vasanushāṇa*.

The inscription reads:[1]

L.1.....rājno Vasakushāṇasya sa 20 2 va 2 di 10 bhagavato Śakkyam [un]eḥ pratimā pratishṭā pit[a] Vidyamaṭy[e]pa

L.2..... yya mātā-pitriṇa sarvvasattanā cha hita su

Translation : In the *year 22*, of king *Vasa kushāṇa*, in *2nd month* of *varshā* or the rains, on the *10th day*, the image of the *Bhāgavat Śākyamuni*, was installed by *Vidyāmati*... for the happiness of the donor's parents and of all creatures.

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1. *Archaeological Museum, Sanchi, Catalogue*, p. 30, no. 83, 1922.

59. VĀSISHKA

An inscription on a *yūpa* or a sacrificial post, discovered in the bed of the Jamuna river at *Isāpur*, is now in the Government Museum, Mathura. Its number is Q 13. It was discovered in 1910 by Pandit Radha Krishna. The language of the epigraph is *Sanskrit* and is written in the letters of the *Brāhmī* script of the Kushāṇa period.

A stone *yūpa* is similar to a wooden post used earlier while performing a sacrifice. *Yūpas* were set up to commemorate the performance of a large sacrifice.

The inscription records the regnal *year twenty four*, the *fourth month* of *grīshma* or summer and the *thirtieth day* both, as a special departure, in figures and words.

Droṇala, son of Rudrila, a *brāhmaṇa* of *Bhāradvāja gotra* and *māna-chhandoga*, *i.e.*, of the *Sāmaveda* had set up the *yūpa* or the sacrificial post. Of all the other inscriptions, this inscription, in particular, refers to a *Brāhmaṇa* with his *gotra* and the *Veda*, he followed.

The inscription reads:[1]

1. **Siddham ! mahārājasya rājātirājasya devapu**
2. **trasya shāhervVāsishkasya rājya saṁvatsare [ca]**
3. **turvi[ṁ]śe 20 4 grishma māse chaturt[th]e 4 diva[s]e**
4. **tri[ṁ]śe 30 asyāṁ pūrvvāyāṁ Rudrilaputtreṇa Droṇa-**
5. **lena brāhm[a]ṇena Bhāradvājasagottreṇa Mā-**
6. **ṇa chchandogena ish[ṭv]ā sattre[ṇ]a dvā[d]aśar[ā]ttreṇa**
7. **yūpaḥ pratishṭhā[p]itaḥ prīyant[ā]ṁagnaya[ḥ]**

Translation : Success ! In the *twenty-fourth-24th year* of the reign of *Mahārāja, rājātirāja, devaputra, shāhi, Vāsishka*, in the *fourth-4th month* of *grīshma* or summer, on the *thirtieth-30th day*, on this date, *Droṇala*, the son of *Rudrila*, a *Brāhmaṇa of the Bhāradvāja gotra* [and] a *māṇa chchhandoga [māṇa ?* of the *Sāmaveda]* having performed a sacrifice lasting twelve days has set up the sacrificial post. May the [three] Fires be pleased !

1. Luders, H, *op.cit.*, pp. 125-126, no. 94.

60. ..... saṁ 25/ he 3/ di 20

A small statue was found at *Kaṅkālī Ṭīlā*, Mathura and has an inscription on the left side and back of its pedestal. It is in the State Museum, Lucknow. Its number is J 12. The inscription is written in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*.

The inscription records dedication of *Vāsaya[?]* by a *Rayagiṇi* [wife of a *rajaka* or washerman] out of *koṭṭīya gaṇa, brahmadāsika kula, uchchaināgarī śākhā*, on *twentieth day of third month of hemanta* or winter, in the *year twenty-five*.

The inscription reads:[1]

A.1. Savatsare pachaviśe hemanta ma[se] tritīye divase viśe asmi kshuṇe

B.1. koṭṭiyato gaṇato bra[hma]dāsikato kulāto uchenāgarito śākhāto Ayabalatratasya śisho sadhi

2. sya śishini grahani — i-vatāna [nā]dia[ri]ta Jabha[ka]sya vadhu Jaya[bha]ṭṭasya kuṭumbinīya Rayaginiye [vā]saya.[2]

Translation : In the *twenty fifth year*, in the *third month* of *hemanta* or winter on the *twentieth day*, at this moment[?], a *Vāsaya[?]*, was dedicated by *Rayagiṇi*,[3] the daughter-in-law of *Jabhaka*, from *Nāndigiri*[and] wife of *Jayabhaṭṭa*, the request [having been made] by *Graha-i...*, the female pupil of *Sadhi*, pupil of the venerable *Balatrata [Balatrāta]* out of the *koṭṭiya gaṇa, the brahmadāsika kula* [and] the *uchenāgarī śākhā*.

61. ..... saṁ 26/ va 3/ di 5

In 1878, during the excavation of the *Jamalpur mound*, Mathura, an inscribed stone slab was found. It is, now, in the State Museum, formerly known as the Provincial Museum, Lucknow. Its accession number is E 5.

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1. *EI*, I, p. 384, no. 5.
2. According to Luders:
   B2....*Nādisya dhita Jabha[ka]sya vadhu Jaya [bhaṭṭa]sya kuṁṭubiniya rayaginiye [vu]suya [dānaṁ] i.e.*, ... the gift of *Vasu* [?], the daughter of *Nādi [Nandin]*, the daughter-in-law of *Jabhaka* the wife of *Jayabhaṭṭa [I.A*, 33, pp. 37-39, no. 7]
3. Rayagiṇi was the daughter-in-law of *Jabhaka*, from *Nādigiri* and wife of *Jayabhaṭṭa*, and the request was made by *Graha....*, the female pupil of *Sadhi*, pupil of the venerable *Balatrāta*.

In the available photograph, the date portion is obliterated; but according to Luders, an old rubbing in the Hoernle collection leaves not the slightest doubt that the date as recorded is correct.[1] The first line of the inscription recording the date was damaged by peeling off of the stone. The photo lithograph in the *Epigraphia Indica* has: *siddhama..... d[i] 5* which is quite distinct.[2] In the hand copy published by Growse, *siddhama sa 20 6 .. d ..* are clearly legible.[3]

The epigraph is written in the *Sanskrit* language in *Brāhmī* characters of the Kushāṇa period. It records the *fifth day* of the *third month* of *varshā* or the rainy season of the *year twenty-six*. The name of the ruler is, however, not available or not mentioned. It records the setting up of this slab at the sacred place of the divine lord of *nāga Dadhikarṇa* by the boys, the chief among whom was *Nandibala*. The sons of the actors of Mathurā, were known as *Chāṇḍaka* brothers.

The date of the inscription helps to determine that the place was known for the worship of the *nāga Dadhikarṇa*, even earlier than the foundation of the *Huvishka vihāra* or monastery. The name of *Dadhikarṇa* appears in the *Harivaṁśa* and his worship formed part of the *Bhāgavat* ritual and was practised at Mathura in early times. Therefore, this could be a *Bhāgavat* inscription.

Mathura, also had its actors who had their own troupes and play-acting was the business of particular families.

The inscription reads:[4]

1. **siddham [sa 20 6 va 3] d[i]5 etasya[ṁ] pūr[vvayaṁ]**
2. **bhagavat[o] [Nā]g[en]dr[a]sya Dadh[i]k[a]rṇasya stā**
3. **ne śil[ā]paṭṭo pratishṭāpito Māthurā[ṇ]aṁ**
4. **śailālakānaṁ C[ā]ṇḍdak[ā] bhrāṭrik[ā] iti vijñ[a]**
5. **yamānānaṁ tesham putrehi Nandibalapra-**
6. **mukhehi, dārakehi mātāpitriṇāṁ agra-**

1. Luders, H, *op.cit.*, pp. 61-62, no. 27; p. 62, no. 1.
2. *EI*, 1, 1892, p. 382, no. 18 and pl; cf also p. 381.
3. Growse, *JASB*, 47, 1878, p. 130 f, no. 3, pl. 21; *Mathura*, 1880, p. 108, pl. on p. 106.
4. Luders, H, *op. cit.*, p 61-62, no. 27.

7. **pratyaśatāye bhavatu sarvvasatvānaṁ [hita]**
8. **sukhā[rthaṁ]bhavatu**

Translation : Success ! In the *year 26,* in the *3rd month* of *varshā* or the rainy season, on the *5th day,* on this date, the stone slab was set up at the shrine of the holy lord of *nāga Dadhikarṇṇa* by the boys, chief among whom is *Nandibala,* sons of the actors of Mathurā, who are known as the *Chāṇḍaka brothers.* May it be for the sharing of the principal lot by their parents. may it be for the welfare and happiness of all sentient beings.

62. VĀSISHKA

saṁ 28/ he 1/ di 5

A statue of a Bodhisattva, seated in *dhyānamudrā* or meditation, in Mathura sandstone, with head, arms and knees missing was found at Sāñchī, near Bhopal, Madhya Pradesh. Its pedestal bears a three line inscription, recording installation of the image of a Bodhisattva on the *fifth day,* in the *first month* of *hemanta* or winter season, and in the *year 28* of *mahārāja, rājātirāja, devaputra, shāhī, Vāsishka.* The image is in the Archaeological Museum, Sāñchī. Its number is A 82.

The inscription is written in *Sanskrit* mixed with *Prākrit* and is inscribed in *Brāhmī* characters of the Kushāṇa period. It records the installation of the image by *Madhurikā,* daughter of *Vīra,* in the *Dharmadeva-vihāra.* The word *Jambhuchhāyā śailagrihasya* evidently refers to the miracle that Buddha, as prince *Siddhārtha,* performed under a *Jambu* tree at the time of the *"Ploughing Festival."*

The inscription reads:[1]

1. **[mahārāja]sya rājātirājasya [dev]aputrasya sh[ā]hi V[ā]s[i]shkasya sa[ṁ] 20 8 he 1 di 5 asya purv[āyāṁ] bhaga[va]**
2. **sya jambuchhāyā-śailagri[ha]sya Dharmadeva vihāre pratishṭāpita Virasya dhita Madhurika**
3. **[ane]na deyadhrma pari[tyāgena].....**

Translation : Success ! In the *year 28,* of *mahārāja rājātirāja devaputra shāhī Vāsishka,* in the *Ist month* of *hemanta* or the winter season, on *5th day,* on this date,

1. *Cat. Sāñchī Museum,* 1922, pp. 29-30, no. 82.

Madhurikā, daughter of *Vīra*, installed [an image] of *bhagavat [Bodhisattva]* sitting on the hill under the shade of the *Jambu* [rose-apple] tree, in the *Dharmadeva vihāra*. By this gift...

63. ..... saṁ 28/ he 3/ di -

A one line inscription on a fragmentary seated Buddha image was discovered in the courtyard of the *Magistrate's Court House*, in Mathura, probably in 1860. It is in the Government Museum, Mathura and is numbered as A 49.

The language of the one line of the epigraph is *Sanskrit* and is written in the *Brāhmī* characters of the Kushāṇa period. It only records the regnal *year 28*, and the *3rd month* of *hemanta* or the winter season of *shkasya* [*i.e.*, Kanishka or Huvishka or Vāsishka].

The date of the inscription has been correctly read as *28;* and therefore, could be of the time of Kanishka or Huvishka or Vāsishka.

The inscription reads:[1]

..... shkasya rājyasaṁvatsare 20 8 hemanta 3 d[i].[2]

Translation : In the *year 28* of the reign of... *shkasya* in the *3rd [month]* of *hemanta* or winter, on the..*day*...

1. *LMI, op.cit.*, p. 63, no. 28
2. Luders reads the inscription as : *[vā] [s] [i] shkasya rajyasṁvatsare 20 8 hemanta 3 d[i], IA*, 33, 1904, p. 38. no. 8.

CHAPTER FOUR

INSCRIPTIONS OF HUVISHKA

64. HUVISHKA

saṁ 28/ gurppiya/ di 1

In a field opposite the *Chaurāsī Jaina Temple* in Mathura, 200 yards due south of the *Govardhan Road*, a pillar of red Mathura sand-stone was found, it is at present, in the Government Museum, Mathura, as number 1119.

The pillar bears a 13 line inscription in *Brāhmī* characters and is written in *Sanskrit* mixed with *Prākrit*. The record is dated on the first day of *Gurppiya*, in the *year 28*, when *devaputra shāhī Huvishka* was on the throne. *Gurppiya* is equivalent to the *Mecedonian* month *Gorpiaios*, and corresponds to Indian astronomical month called as *Proshṭhapada*. This is the only known example of the use of a *Macedonian* month in a *Brāhmī* inscription and very likely a foreigner had got this inscription incised.

The inscription records the endowment of a *puṇyaśālā*, or a hall, for acquiring merit through distribution of alms, with an *akshaya-nivi*, or a permanent endowment, to hundred *brāhmaṇas*. The principal donor is designated: *Kānasarukamānaputra Kharāsalerapati Vakanapati*.

The inscription reads:[1]

1. **Siddhaṁ saṁvatsare 20 8 Gurppiya divase 1 ayaṁ puṇya-**
2. **śālā prāchini Kanasarukamāna-putreṇa Kharāsale-**
3. **rapatin[ā] Vakanapatinā akshaya-nīvi dinn[ā] Tu[ta]to vri[ddhi]-**
4. **to māsānumāsaṁ śuddhasya chatudiśi puṇyaśā[lā]**
5. **yaṁ brāhmaṇa-śataṁ parivishitāvyaṁ divase diva[se]**

1. *EI*, 21, pp. 55-61.

6. cha puṇyaśālāye dvāra-mu[ū]le dhāriya sādyaṁ saktunā ā-
7. ḍhakā 3 lavṛiṇa-prastho 1 śaku-prastho 1 harita-kalāpaka-
8. ghaṭak[ā] 3 mallak[ā] 5 etaṁ anādh[ā]nāṁ kṛitena dātavya[ṁ]
9. bubhukshitāna pibasitānaṁ yach[ā]tra puṇya[ṁ] taṁ devaputrasya
10. shāhisya Huvishkasya yeshā[ṁ] cha devaputro priyaḥ teshaṁ-api puṇya[ṁ]
11. bhavatu sarvāyi cha pṛithivīye puṇya[ṁ] bhavatu akshaya-nivi dinn[ā]
12. .....[r]āka, śren[i]ye purāṇa-śata 500 50 samitakara-śreṇi-
13. [ye cha] purāṇa śata 500 50

Translation : Success ! In the *year 28*, on the *1st day* of *Gurppiya*, this eastern hall of merit was given a perpetual endowment by the scion of *Kanasarukamāna*, the lord of Kharāsaḷerā, the lord of *Vakana*. From what is cleared off, month for month, from the interest there from, hundred *brāhmaṇas* should be served in the open hall, and day for day, having kept it at the entrance to the hall, on the same day three *āḍhaka groats*, one *prastha* salt, one *prastha śaku*, three *ghaṭaka* and five *mallaka* of green-vegetable bundles, this should be given for the sake of destitute people, hungry and thirsty, And what merit is herein, may that accrue to the *devaputra, shāhi, Huvishka* and also to those to whom the *devaputra* is dear, and may the merit accrue to the whole earth. The perpetual endowment was given to the *rāka-guild*, 550 *purāṇas*, and to the *flour maker-guild*, 550 *purāṇas*.

65. HUVISHKA

saṁ 28/va 2/di 26

An image of Amitābha Buddha was excavated from *Govind Nagar*, Mathura and is at present in the Government Museum, Mathura, Its number is 77.30. It records the *year 28* of *mahārāja Huvishka*, the *second month* of *varshā* or the rainy season and the *26th day*. It mentions the installation of an image of *Amitābha* Buddha by *Nāgarakshita*, son of *Buddha Bala*, and the grand son of caravan-leader *sārthavāha Sattvaka*, and grandson [daughter's son] of the trader *Balakīrti* [?] for the worship of all Buddhas. It has a four line inscription written is *Sanskrit* language and in *Brāhmī* letters of the Kushāṇa period.

The inscription records the *first year* of the reign of Huvishka. This is the earliest epigraphical evidence which furnishes the name of this Buddha. On

iconographic and stylistic evidence, it was held that tradition of *Dhyānī Buddha* was evolved in the Kushāṇa period, but no epigraphic evidence had come forth, so far.

The inscription reads:[1]

1. **mahārājasya Huvishkasya saṁ 20 [5 or 8] va 2 di 20 6**
2. **etāya pūrvaye sattvakasya sā[r]tathava[ā]hasya pautreṇa Bala ka[ki]rtasya śreshṭhisya nāttikēna**
3. **Buddhabalena putreṇa nāgarakshitena bhagavato Buddhasya Amitābhasya pratimā pratishṭhāpi[tā]**
4. **[sarva] Buddha pa[pū]jāye imena kuśala mūlena sa[rva] [sa]tvā anuttara buddha jñānaṁ [śrāvitam] or prāptiṁ bhavatu.**

Translation : On the *26th day* of the *4th month* of *varshā* or the rainy season, in the *year 20[5 or 8]*, on this occasion the image of *Amitābha Buddha* was installed by *Nāgarakshita*, son of *Buddhabala*, grandson of the merchant *Sattvaka* and grandson [daughter's son] of the trader *Balakīrti* [?] for the worship of all Buddhas. Whatsoever merit is in this charity, let it be for listening the supreme knowledge of the Buddha.

66. HUVISHKA

- -/ - -/ - -

A fragmentary inscription, in fourteen pieces, on the pedestal of a statue from *Ṭokrī Ṭīlā*, near the village of *Māṭ*, is now in the Government Museum, Mathura. It is registered as number 215 A.[2] On the top of the pedestal, traces of the left foot of a statue are visible, and the position and shape of this foot is similar to the boots of the image of Kanishka.[3]

The inscription was incised during the life time of Huvishka. It records the restoration of the temple or *devakula* and the tank already mentioned in another inscription of the same provenance, belonging to *shāhī Vema*,[4] the scion of the Kushāṇas. *Huvishka* is mentioned as *mahārāja, rājātirāja, devaputra*. The inscription

1. *IA-a Review*, 1979-80, p. 91, no. 46; *ibid*, 1977-78 p.97, no.19; *BMA*, no. 17-18, p. 10; *JAIH*, 1977-78, p. 82f
2. Luders H, *op.cit.*, no. 97.
3. See Sl 2 above.
4. Luders, H *op.cit.*, p. 138 ff, no. 99.

refers to the grand father of Huvishka who had constructed the *devakula* and the tank, which are in disrepair and broken.

The inscription reads:[1]

1. **.. makarasya satyadhar[r][m]asth[i]tasya=nanayat=sarva śaṁdavirātisṛshṭa-rājya [sya]**
2. **.. [de][va]kulaṁ mahāraja rājātirāja-devaputrasya Huvi[shkasya] [p]itāmahasya**
3. **[taḍā]gaś-ca [datta]ḥ [ta]taś-ca devakulaṁ [bha]gna-patita viśirṇaṁ d[r]śya ma[ḥ]**
4. **m[ahā]rāja-[rāj]ātirāja [ja-d]evapu[trasya] Huvishkasya āyu-ba[lavṛ]d[dhy]artha cakkra -**
5. **[mahāda]nśḍanā[yaka maḥ] .. [sh] ... [n] . [ma]na[pāka] patina Śau -e .....p[u]kasya**
6. **[sh]y[a]ti [nai]tya k[ā]tith[i]bhyaś-ca brā[hma]ṇebhyaḥ kārishya[ti] .... [m]**

Translation : 1. .. of the .... maker, who is steadfast in the true Law, on whom, on account of his devotion, the kingdom was conferred by Sarva and *Śaṁdavīra [Caṇḍavīra]*..

2. ..the temple, the - of the grandfather of mahārāja rājātirāja, devaputra Huvishka.
3. . and.... a tank was given. And later on, having seen that the temple was broken, fallen down and in a ruinous state.....
4. .. and for the increase of the life and strength of mahārāja rājātirāja, devaputra Huvishka..
5. ..... by the great general, he, —the lord of .....Śau.....e.....
6. ..... and for the brāhmaṇas, who are regular guests, will be made .....

67. HUVISHKA

saṁ - -/ - -/ - -

A one line fragmentary inscription on the base of a standing image of a *Jina* was found at *Kaṅkālī Ṭīlā*, Mathura. It is now in the State Museum, Lucknow. It only mentions the name of king Huvishka, with the title *devaputra;* other letters having been lost.

The inscription is written in *Sanskrit* and is engraved in *Brāhmī* characters.

The inscription reads:[2]

1. **.... [de]va]putrasya Huvishkasya saṁ**

Translation : In the year .. of .. *devaputra Huvishka* .....

1. *LMI,* no.99, pp. 138
2. *EI,* 2, 1894, p. 206, no. 25, pl ; Luders, H, *op. cit.,* p. 47-48, no. 16.

68. HUVISHKA

saṁ 28/ va 4/ di 1

A Bodhisattva image, most probably of Maitreya, showing only the lower half, has a two line inscription. The available portion of the image shows Maitreya, seated in cross-legged position, on a high throne supported by lions. He is holding in his left hand a water vessel and the right hand is in all probability in *abhayamudrā* or the pose of imparting protection. On the front is carved the Wheel of Law or the *dharmachakra,* which is flanked on either side by devotees. The small image is in the Government Museum, Mathura and its number is 40.2879.

The inscription is on the upper and lower rims and records the name of *mahārāja Huvishka* and the *year 29,* as well as the *4th month* of *varshā* or the rainy season and the *first day.* The name of the monastery is lost. The installation of the image is for the benefit of all *dharmaguptikās* and for the benefit of all the sentient beings.

The language of the inscription is *Sanskrit* influenced by *Prākrit* and it is engraved in *Brāhmī* characters of the Kushāṇa period.

The inscription reads:[1]

1. **mahārājasya Huvishkasya sam 20 8 va 4 di 1 etarya purvāyya ārkihāto karahito ..... tya ..... vihāre dharm[ma] gupatikānaṁ parigrahe**
2. **sarva satvānaṁ hita sukhāya bhavatu**

Translation : In the *year 29,* of *mahārāja Huvishka,* in the *4th month* of *varshā* or the rainy season, on the *1st day,* on this day in the *vihāra* or the monastery, may it be for the benefit of followers of the religion and for the benefit of the beings.

69. HUVISHKA

saṁ 29/he 2/di 30

An inscription, incised on the base of a large size *Jina* image, is now lost. The image once in the State Museum, Lucknow, had been numbered as J 14.

1. The text of the inscription is conveyed by Mrs. Pushpa Thakurail, Director, Government Museum, Mathura, to whom the author is grateful.

The name of the ruler is lost; part of one word..... *shkasa* remains and it could be of the time of Huvishka. The inscription is engraved in *Brāhmī* characters and is written in *Sanskrit* mixed with *Prākrit.*

The inscription records dedication of an image of *Vardhamāna* by *Bodhinanda* out of the *vāraṇa gaṇa* and *pushyamitrīya kula,* on *thirtieth day,* of the *second month* of *hemanta* or the winter season, in the *year twenty nine.*

The inscription reads:[1]

1. **Mahārāja... shkasa saṁ 20 9 he 2 di 30 asma kshuṇe bhagavato Vardhamānasa prati[mā] pratishṭhāpitā grahaha[tha]sya dhitara sukhitāye Bodhinadi[ye]**
2. **kuṭumibiniye vāraṇe gaṇe Pushyamitrīye kule gaṇisa arya[datasya śishyasya] gaha[pra]ki[va]sa nirvarta[nā] ar[haṁ]ta pujāye**

Translation : In *year 29,* of *mahārāja ...shka,* in *2nd month* of *hemanta* or the winter season, on *30th day,* .....at this moment [?], an image of the divine *Vardhamāna* was set up by order of *Bodhinadi [Bodhinandi],* a married lady, the cherished daughter of *Grahahathi [Graha-hastin],* at the request of *Gahaprakia* [?], pupil of the venerable *Data,* a *gaṇin* in the *vāraṇa gaṇa* and the *Puśyamitrīya [Pushyamitrīya] kula,* in the honour of the *arhat.*

70. HUVISHKA

saṁ 29/--/--

Incised on the base of a broken standing *Jina,* an inscription records the name of *mahārāja, devaputra, Huvishka.* The inscription is engraved in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit.* The inscription records the names also of *Migaka, pupil* of *Nagadatta.* The deciphering of the date portion is doubtful. However, the word *ekuntiśa* seems to refer to the date, as *twenty-nine.* This year *twenty-nine* would fall in the reign of Huvishka.

The inscription reads:[2]

D. 1. **Sdha ma-ra-sya Deva[pu]trasya [Hu]kshasya.....**
2. **[Mā]si[kā] Nagaddatasya śiśho migaka O[?]hisa..**

1. *EI,* I p. 385, no. VI.
2. *EI,* II pp. 206, no. 26.

A. 1. **ekunati[śa]**
2. **vā ..**
B. 1. **a[ra] [ha] [to]**
2. **. [ha]rabala**
C. 1. **...**
2. **pratisa..**

Translation : Success ! *mahārāja devaputra Huvishka* ... of resident ... *Nagadatta [Nāgadatta],* pupil *Migaka* ... *29* [?] .. arhat - Bala-

71. HUVISHKA

saṁ 31/gri 2/di 5

Pedestal of a seated image of the Buddha, has a two line inscription. The image is from Mathura and is at present in a private collection in Europe. The script used for writing the inscription is *Brāhmī* of the Kushāṇa period and its language is *Sanskrit* mixed with *Prākrit.* The pedestal shows a *dharmachakra* or a Wheel of Law placed on the top of a pillar. Three male figures stand to front, on each side (left and right) of the pillar. The three on the right and two on the left of the pillar wear a lower garment, a flowing scarf and ornaments. The figures are flanked on each side by a lion standing on its hind legs.

The inscription records the *year 31* of *Huvashka [Huvishka],* the *second month* of *grīshma* or the summer season and the *5th day.* On this day the monk *Buddhasamī [Buddha-svāmī]* of the *Sajjha vihāra* founded by *Mama,* dedicated this image. *Mama* is recorded to be worth a lakh, together with the parents and together with *upādhyāya-āchāryas.*

The *sajjha-vihāra* could be the *sahya-vihāra.* This monastery was founded by *Mama,* who must have been a wealthy person.

The inscription reads:[1]

1. **Huvashkasya sa[m] 30 1 gri 2 di 5 etasya pūrvāye lakshasya mahasya Sajjha vihārasya bhikshusya Buddhasamisya dānaṁ**

1. Dr. B.N. Mukherjee during his visit to Europe could get a photograph of the sculpture and the details are from his article on the inscription. The author is grateful to him for supplying a copy of the article and the photograph.

2. **Alasatyaputa Māp[u]ta..... saha mātāpitrihi saha upadhyaya ācharyyah [i]sama Budhaba [va] jaye bhavatu.**

Translation : *Year 31* of *[i.e.,* during the reign of] *Huvashka,* the *second month of grīshma* or the summer season and the *5th day.* On this date [this image] is the gift of monk *Budasami* of the *Sajjha vihāra* of [*i.e.,* founded by] *Mama,* who is worthy of a lakh [given] together with *Alasatya's son Miputa...,* together with the parents, (and) together with [*sama*] *upādhyāya-āchāryas.* Let it be for the victory of the Buddha.

72. ..... saṁ 31/ va 1/ di 10

A fragmentary inscription, incised on the base of a small squatting *Jina* image, is from *Kaṅkālī Ṭīlā,* Mathura. The image is at present in the State Museum, Lucknow. Its number is J 15. The language used in the inscription is *Sanskrit* mixed with *Prākrit* and the writing is in *Brāhmī* characters.

This inscription records the gift [of the image] by *Grahasiri [Grahaśrī],* daughter of *Buddhi* and wife of *Devila,* at the request of the great *[gaṇin] Āryya[Go]dasa* who belonged to the *[koṭṭi]ya gaṇa,* the *aryya-veri [ārya-vajrī] śākhā* and the *thāniya [sthānīya] kula.* The gift was made on the *tenth day* of the *first month* of *varshā* or the rains, in the *thirty-first year.*

The inscription reads:[1]

A. Sa 30 1 va 1 di 10 asma kshuṇe

B.1. ... yāto gaṇato [a]ryya-verito śākhato [ṭhā]ṇiyāto kkulāto vaha[to] kuṭumbiṇiye [gra] hā

2. ... [Arya] - dāsasya nivarttana Buddhisya dhitu Devilasya śiriye dāṇaṁ.

Translation : The *year 31,* the *1st [month of] varshā* or the rainy season, the *10th day,* at this moment a gift [was made] by *Grahā[siri] [Grahaśrī],* daughter of *Buddhi* [and] wife of *Devila,* at the request of the great [?] *[gaṇin] aryya [Go-]dāsa,* out of the *koṭṭīya [gaṇa],* the *aryya-veri [ārya vajrī] śākhā,* the *thāniya [sthānīya] kula.*

1. *EI,* 2 pp. 202-203, no. 15.

73. HUVISHKA

saṁ 31/he 4/di 20

The pedestal of a seated Buddha sculpture, has a one line inscription of Huvishka. The sculpture was found from the mound of *Ral-Bhaḍār*, near Mathura. It is at present in the Government Museum, Mathura and is numbered as A 71. This inscription is engraved on the upper rim of the pedestal.

The inscription is written in *Sanskrit* mixed with *Prākrit* and is engraved in *Brāhmī* characters. The inscription records the *year thirty one*, the *fourth month* of *hemanta* or the winter season and the *twentieth day* of king *Huvishka.* It records a gift, apparently of the Buddha image, by *Khuḍā* [?], the female pupil of the nun *Dinna.*

The inscription reads:[1]

1. **Huvishkasya [saṁ] 30 1 [he 4] d[i] 20 dana bh[ik][shu]ṇiy[e] Dinnaye ant[e]vāsinīn [aṁ] Khuḍaye [gra][2]...**

Translation : In *the year 31* of *Huvishka,* in the *4th [month]* of *hemanta* or winter season, on the *20th day,* the gift of *Khuḍā* [and] ..., the female pupil of the nun *Dinnā.*

74. .....

saṁ 32/he 4/di 2

A fragmentary inscription is inscribed on the base of a quadruple image of four standing naked *Jinas.* This image came from *Kaṅkālī Ṭīlā,* Mathura. It is at present in the State Museum, Lucknow. The inscription written in *Sanskrit* mixed with *Prākrit* is incised in *Brāhmī* characters.

The inscription records the *year thirty two,* the *fourth month* of *hemanta* or winter, and its *second day.* On this date, a four-fold image of the *arhaṁta* was dedicated by *Jitamitrā,* daughter of *Ritunandi [Ritunaṁdī]* wife of *Buddhi* and mother of a perfumer *[gandhika].* The gift was made at the request of *gaṇi*

1. Vogel, J Ph, *Cat. Mus. Mathura,* 1910, p. 65; Luders, H, *op.cit.,* p. 149, no. 103.
2. The plate reproduced from a photograph received from the ASI has two lines but both the lines have the same letters of the same inscription; therefore, it is only one line inscription.

arya-nandika [ārya-Nandika]. Vāraṇa gaṇa is also mentioned. The name of the *kula* is lost, but the word *ku* is legible.

The inscription reads:[1]

A1. Siddhaṁ sava[tsa]re 30 2 hemantamāse 4 divase 2 vāraṇāto gaṇāto yāto [ku]

2. .....

B1. hi ṇi aya-nandikasya nirvvarttanā Jitāmitraya [Ritu]nandisya dhītu Buddhisya kuṭumbiniye prā-

2. rikasya-ni-i-pya mātu gandhikasya arhatta-pratimā-sarvvato-bhadrikā

Translation : In the *year* 32, in the *4th month* of *hemanta* or the winter season, on the *2nd day*, a four fold image of the *arhaṁta* [was dedicated] by *Jitamitrā*, daughter of *Ritunandi [Ritunaṁdī]* wife of *Buddhi*, [and] mother of the perfumer ..... at the request of *gaṇi Ārya-Nandika [ārya-Nandika]* ..... out of the *vāraṇa gaṇa*, the ..... ya *ku[la]*.....

75. ..... saṁ 32/ he 4/ di 8

Carved in the spotted red sandstone from Mathura, a perfect image of the Buddha was found at *Ramnagar, Ahichchhatrā*. The Buddha is seen seated cross-legged on a pedestal supported by two lions.

The inscription on the pedestal runs into three lines, two being on the upper rim and the third on the lower rim. The inscription records the *year thirty-two*, the *fourth month* of *hemanta* or the winter season and the *eighth day*. It records the gift of the monk *Viraṇa*, together with his parents and children, for the benefit and happiness of all teachers together with elder[?] *śramaṇas* and disciples. The interpretation of the inscription is better obtained by interchanging lines 2 and 3.

The language of the inscription is *Prākrit* and it is engraved in *Brāhmī* characters. The inscription reads:[2]

1. Sa[ṁ]va 30 2 hema 4 diva 8 etasa purvaye bh[i]khusa Viraṇasa

2. dānaṁ saha m[ā]tā pitihi apaja[hi]cha achariyanaṁ savā

3. na[ṁ] h[ita] sū[kha]thaṁ saha samana-aba[ga]jahi sahe atavāśinahi

1. *EI*, 2, p. 203, no. 16.
2. *JASB, [Letters]*, Calcutta, Vol. XXI, 1955, no.1, pp. 65-67.

Translation : In the *year 32*, in the *4th month* of *hemanta* or the winter season, on the *8th day*, on this [date specified as] above, this is the gift of monk *Viraṇa* with his mother and father and his issues for the benefit and happiness of all teachers, together with elderly *śramaṇas* and with disciples.

76. HUVISHKA

saṁ 33/grī 1/di 8

A stone image of a seated Bodhisattva was found at *Chaubara* mound, near Sonkh Road, Mathura. It is now in the State Museum, Lucknow, as no. B 2. Unfortunately, only the lower part showing the crossed legs of the seated figure now remain. The image was set up at *[Mā]dh[u]ravaṇaka* or *Mādhura* or *Mathurā*.

The epigraph, inscribed in *Brāhmī* characters of the Kushāṇa period, on the pedestal of the image, is written in mixed *Sanskrit* and *Prākrit*. The inscription records that an image of Bodhisattva was set up by the nun *Dhanavatī*, the sister's daughter of *Buddhamitrā*, a female disciple of monk *Bala;* monk *Bala* and the nun *Buddhamitrā* are the same as mentioned in other inscriptions. A monk Bala is mentioned in the *Sāhet-Māhet* inscription, in the *Sarnath* inscription, and together with the nun *Buddhamitrā* in another inscription from *Sarnath.*[1] It refers to the reign of *Huvishka*, his *year thirty-three*, the *eighth day* of the *first month* of *grīshma* or the summer season.

The inscription reads:[2]

1. **Mahārājasya devaputrasya Huv[e]shkasya saṁ 30 3 gri 1 di 8 bhikshusya Balasya [t]repiṭakasya antevā[s]in[i]y[e] [bhi]kshuṇīye tre[piṭikā]ye Buddha[mi]trāy[e]**
2. **bhāgineyīye [bhiku]ṇīye [Dhanava[t]īye] Bodhi[s]atvo p[r]atishthā[p]i[to] [Ma]dh[u]-ravaṇaka sahā mātāpitihi .....[h] .....**[3]

Translation : In the *year 33* of *mahārāja, devaputra Huvishka*, on the *8th day* of the *1st grīshma* or summer [month], a Bodhisattva was set up at *[Ma]dh[u]ravaṇaka* or *Mathurā* by the nun *Dhanavatī*, the sister's daughter of the nun *Buddhamitrā*, who knows the *Tripiṭaka*, a female pupil of the monk *Bala*, who knows the *Tripiṭaka*, together with her mother and father .....

1. Luders, H., *op.cit.*, pp. 54-55, no. 24;
2. *EI*, VIII, pp. 181-182.
3. These nine letters can probably be restored as : *[sarvastava] h[ita sukhāye].*

77. ..... saṁ 33/ grī 3/ di 10

A fragmentary sculpture of a seated *Jina* image was obtained from the *Rānīpurā Mohallā*, near *Dig Darwāzā*, Mathura city. It is in the Government Museum, Mathura as number 19.1565. On its front face *dharma chakra*, six worshippers and defaced lions, are carved. The pedestal is inscribed on the upper rim. The inscription in *Prākrit* is written in *Brāhmī* characters of the Kushāṇa period. It records the *year thirty three*, the *third month* of *grīshma* or the summer season and the *tenth day*.

The inscription reads:[1]

sa 30 3 gri 3 di 10 asmi kshaṇe vāchaka ayyana... [left side] śisha.

Translation: In the *year 33*, on the *10th day* of the *3rd month* of *grīshma* or the summer season, at this time, disciple of the preacher *Ārya*.

78. HUVISHKA saṁ 33/ he -/ di 2

A two line inscription is inscribed in round on the base of a pillar. The pillar has been found at *Bajana*, which is a protected mound on the national highway number 2 from Delhi to Agra and is situated near the town of Mathura. The pillar has been removed to the Government Museum, Mathura and its number is 89.64.

The inscription was recorded in the reign of *mahārāja, devaputra, Huvishka*. It has been considered that the use of the title *devaputra* dates back to this inscription of the *year 33*. The inscription records the *year 33*, the *2nd month* of *hemanta* or the winter season and the *3rd day*. According to the inscription, the image was installed by *Buddharakshita* and the brother *Somaputra*, a brāhmaṇa and a *sagotra*, in *svaka-vihāra* for the worship of teachers and the welfare of the parents and worship by them, as well as by the sons and daughters. It is for the long life of all and for the well being of the sentient people. The inscription is mostly in *Sanskrit* but is influenced by *Prākrit* and is inscribed in *Brāhmī* characters of the Kushāṇa period.

1. Agrawala, VS, *JUPHS*, 23, p. 36, no. 1565.

The inscription reads:[1]

1. **mahārajasya devaputrasya Huvishkasya saṁvatsare 30 3 hemanta māse 2 divase 2 etasyam pūrvāyāṁ upāskanaṁ Buddharakshita Dharmrakshitenam bhrātreṇaṁ Somaputraṇaṁ brāhmaṇananaṁ upavagu sagotraṇaṁ takhiśilākanaṁ dānaṁ kubhakaṁ svake-vihāre toyoyaṁ ācharyyanaṁ sarvrthiña vadinaṁ parigrihaṁ**
2. **āga sa so ro hita pitrāṇaṁ pūjārthaṁ darakanaṁ dirakānaṁ cha dīrghāyu katayaṁ sarva satvaṇam hita sukhārthe.**

Translation : In the *year 33* of *mahārāja devaputra Huvishka,* in the *1st month* of *hemanta* or the winter season, on the *2nd day;* on this date *upāsaka* or the worshipper brothers *Budharakshita* and *Dharmarakshita,* of *sagotra brāhmaṇa Somaputra* made this gift of *Kumbhaka* in their own *vihāra* or monastery for the benefit of the worshippers and the teachers. The gift is for worship of the parents, sons, daughters and for all the beings and for their long life and benefit.

79. ..... saṁ 35/ va 3/ di 10

A small seated Jaina image was found at *Kaṅkālī Ṭīlā,* Mathura. It is inscribed. Lines A and B are incised on the pedestal and lines C and D are inscribed on the sides. It records dedication of an image of *Vardhamāna* by the perfumer *[gandhika] Kumārabhaṭṭi,* in the *third month* of *varshā* or the rainy season, in the *year thirty five.* The image is at present in the State Museum, Lucknow, numbered as J 16.

The inscription is engraved in *Brāhmī* characters used by the Kushāṇas and is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[2]

A1. **[Siddhaṁ] saṁ 30[5] va 3 di 10 asya [āṁ]pūrvvāyāṁ koṭṭiyāto gaṇato [sthāni]yā to ku..**

B1. **vairāto ś[ā]kha[ā] to śirikāto saṁ[bho]kāto aryya Baladinasya śiśini Kumarami[ta]**

2. **tasya pa[pu]tro kumārabhaṭi gadhiko tasa-naṁ pratimā Vardhamānasyasa[śita] makhita bo[dhita]**

1. The inscription has not been edited, so far, and is added here on the permission and on the basis of its text supplied by Mrs. Pushpa Thakurail, Director Government Museum, Mathura.
2. *EI,* Vol. I, p. 385-386, no. VII.

C1. a[ryya]
2. Kumāra
3. mitrā
4. ye
D1. rvva
2. [ta]na

Translation : Success ! In the *year 35,* in the *3rd* [*month* of] *varshā* or the rainy season, on the *10th day* ... on that [date specified as] above, the female pupil of the venerable *Baladina [Baladatta]* out of the *koṭṭīya gaṇa,* the *sthānīya kula,* the *vaira śākhā,* [and], the *śirika saṁbhoka [saṁbhoga],* was *Kumaramitrā [Kumāramitrā],* her son [was] the dealer in perfumes, *Kumārabhaṭi;* his gift [is] an image of *Vardhamāna* [dedicated at] the request of the whetted, polished and awakened venerable *Kumāramitrā.*

80. ..... saṁ 35/ va 3/ di 10

A headless image of a *Tīrthaṁkara* was found from the *Saptarshi* mound, Mathura. It has a one line inscription, wherein, fortunately, the *year thirty-five,* the *third month* of *varshā* or the rainy season and the *tenth day,* as recorded, are preserved. The image and the inscription are preserved in the Government Museum, Mathura. Its number is 78.80. The inscription is engraved in *Brāhmī* letters and its language is *Sanskrit* mixed with *Prākrit.* The inscription reads:[1]

Siddhaṁ saṁ 30 5 va 3 di 10 asya purvvāyaṁ diyasa grahāto ..... to ku.

Translation : Success ! The year 35, the *3rd month* of *varshā* [or the rainy season] and on the *10th day;* on this date .....

81. ..... saṁ 35/ - -/ - -

A fragmentary inscription on a pillar base was discovered from the *Jamalpur* mound, Mathura. It is at present in the Indian Museum, Calcutta and is numbered as M 2j. The first line of the inscription is fairly preserved, whereas the letters

1. IA - *a review,* 1978-79, p. 113, no.17

of the second line are mostly illegible. The inscription is written in *Sanskrit* mixed with *Prākrit* and engraved in *Brāhmī* characters used by the Kushaṇas.

The inscription reads:[1]

1. **[ku][2] dānaṁ bhīkshusya Buddhadāsasya Saṅghamītrasa devih[ā]risa pancatrīśasya**
2. **..... ṁ[d]ā e[t]ai [v]vasta[avya]sya**

Translation : Pillar base 2, the gift of the monk *Buddhadāsa,* the companion of *Saṅghamitrā [Saṁghamitrā],* the *thirty fifth* ..... inhabited by these ...

Should *pañcatriṁśa* be taken as the *35th year* and as such the date. Scholars differ in its interpretation. However, it could have no other meaning.

82. HUVISHKA

saṁ 35/ he -/ - -

Pandit Radha Krishna, Hon. Curator of the Curzon Museum, Mathura, now called the Government Museum, Mathura, had acquired a life size statue of a standing Bodhisattva from *Lakhnu,* Hathras *parganā,* District Aligarh.

The image is at present in the Government Museum, Mathura and is numbered as A 63. It is broken in two pieces; the head and the right arm are lost. It is similar to the Bodhisattva statue from Sarnath. On the top of the pedestal a fragmentary inscription records the dedication of the image in the *year thirty-five,* of *mahārāja devaputra Huvishka.* The inscription is engraved in *Brāhmī* characters and is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[3]

Siddhaṁ maharajasya devaputrasya Huvishkasya sa[ṁ] 35 hemata...

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1. a. Mitra, RL, *JASB,* 39, 1, 1870, p. 127, no. 3, pl. 5;
   b. Dowson, *JRAS, NS* 5, 1879, p. 185, no. 10;
   c. Banerji, RD, *JBBAS,* 5, 1909, p. 241, no. 5, pl. 10;
   d. Luders, H *op. cit.,* p. 81-82, no. 45.
2. In the facsimile of Dowson, letter *ku* is distinct.
3. Vogel, *Mathura Museum Catalogue,* p. 62, no. A 63; Agrawala VS, *JUPHS,* Vol XXI, p. 47.

Translation : Success ! In the *year 35* of *mahārāja, devaputra, Huvishka,* the winter season.

83. YASAGA

saṁ 36/ he 2/ di 10

An image of Buddha, seated cross-legged, in *dhyāna-mudrā,* has a one line inscription, on its pedestal, in *Brāhmī* characters typically of Kushāṇa period. The image once belonged to Babu Srinath Sah, who had purchased it from a dealer in *Mathura* in 1914. Its find spot, as recorded, was somewhere between Agra and Mathura. The inscription records donation of *rajhino* [or *rājño*] *Yasaga,* a king, on the *tenth day,* in the *second month* of *hemanta* or the winter season, in the *year thirty six.*

The inscription reads:[1]

sa 36 he 2 di 10 rahj[i]n[o] Yasagasa...

Translation : Of Yasaga, who was a king, on the *10th day,* of *2nd month* of *hemanta* or the winter season, in the *year 36.*

84. HUVISHKA

saṁ 38/ he 3/ di 11

An elephant capital, found at *Kaṅkālī Ṭīlā,* Mathura, has a fragmentary inscription which is engraved on the base of a large figure of an elephant, surrounding the bell capital of a pillar.

The inscription records the setting up of the elephant *[Nandiviśāla]* by the banker *[śreshṭhin] ārya* Rudradāsa, son of the banker *[śreshṭhin] Śivadāsa,* for the worship of the *arhats* on the *eleventh day,* of the *third month* of *hemanta* or the winter season in the *year eight* of *mahārāja devaputra Huvishka.*

The inscription reads:[2]

1. Mahārājasya devaputrasya Huveshkasya saṁ 38

1. *JBRS,* XXXVI, p. 51-56; *JASB,* LXVII, pl. 2, p. 276.
2. *ASI, AR, III,* 1871-72, pp. 32-33, no. 9.

2. **he 3 di 11 etaya purvvāye Nandi Viśāla**
3. **pratishṭhāpito Śivad[ā]sa sreshta putreṇa sreshṭhinā**
4. **āryyenaḥ Rudra-dāsena arahantanam pujāye.**

Translation: [in the reign] of the *mahārāja, devaputra, Huvishka,* in the *year 38,* in the *3rd month* of *hemanta* [or the winter season], on the *11th day,* on that date this elephant [or great *Nandī*] was set up by *śreshṭhi Rudradāsa,* the son of *śreshṭhi Śivadāsa* to honour the *arhats.*

85. HUVISHKA

saṁ 39/ va 3/ di 5

A fragmentary inscription is incised on the upper and lower rims of the pedestal of a Bodhisattva statue from *Pālikherā,* Mathura. It is at present in the Indian Museum, Calcutta, and is numbered as N.S. 4145.

The inscription was issued on the *fifth day,* of the *third month* of *varshā* or the rainy season, of the *thirty-ninth year* of *mahārāja, devaputra, Huvishka.* The image of the Bodhisattva was set up by the nun *Puśahathini [Pushyahastini],* together with another nun *Budhadevā* and together with her parents for the welfare and happiness of all sentient beings.

The inscription reads:[1]

1. **[mahārājasya [d]evaputrasa Huvishkasya saṁ 30 9 va 3 di 5 etasya[ṁ] purva[yaṁ] bhikhuṇiye Puśaha[th]iniye sa**
2. **ni[y] [e]**
3. **bh[i]khuṇiye Budhadevāye Bodhisatvo pratithāpito sahā mātāpitihi sarvasat[v]a-hitasukha.**

Translation : In the *year 39* of *mahārāja, devaputra, Huvishka,* in the *3rd [month]* of *varshā* or the rainy season, on the *5th day,* on this date, the Bodhisattva was set up by the nun *Budhadevā [Buddhadevā],* the female pupil of the nun *Puśahathini [Pushyahastini],* together with her parents for the welfare and happiness of all sentient beings.

1. a. *ASI, AR,* 1916-17, 1; 1918, p. 13, pl. 7c;
   b. Chanda, RP, *ASI, AR,* 1922-23, p. 1, 68; 1926, p. 231;
   c. Sahni *DR, EI,* 19, 1927-28, p. 66, no. 2;
   d. *Annual Prog. Rep., Northern Circle,* 31st March, 1917, p. 8;
   e. Vogel, J Ph, *Sculpture de* Mathura, 1930, p. 36 f, pl. 26b;
   f. Bachhofer, *Early Indian Sculpture,* 1929, pl. 83;
   g. Luders, H, *op.cit.,* pp. 165-66, no. 126 and plate.

86. ..... saṁ 40/ he -/ di 10

An inscription incised on the four faces of the pedestal of a quadruple image, not well preserved, consisting of four naked erect standing *Jinas*, placed back to back, records the dedication of a stone pillar by *Siṁhadattā*, wife of the *grāmika Jayanāga* and daughter-in-law of the *grāmika Jayadeva* out of the *vāraṇa gaṇa, ārya Haṭṭikīya kula, vajranagarī-śākhā* and *śiriya saṁbhoga* on the *tenth day*, in the *month* of *hemanta* or the winter season, in the *year forty.*

The image is at present in the Government Museum, Mathura and its number is J 239?. The inscription is written in *Brāhmī* letters and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads:[1]

A.1. ...40. he . di 10
B.1. e[ta]sya pū[rvvā]ya varaṇato ga[ṇa]
C.1. to āryya haṭṭikiyato kulāto
D.1. vajanagarita[o] śa[ā]khāta[o] śi[ri]yata[o]
A.2. .. [ga]to [da]tisya śiśiniye
B.2. Mahana[ndi]sya saḍḍhachariye
C.2. Bala[varma]ye [nanda]ye cha śiśiniye
D.2. a[kaka]ye [nirvvarttanā]...
A.3. - [sya] dhītu grami[ka] Jayadevasya vadhūye
B.3. - [miko] Jayanāgasya dharmapatniye Sihadatā[ye]
C.3. - laye[o] dānaṁ -

Translation : Success ! In the *year 40,* in the .. month of *hemanta* or the winter season, on the *10th [?] day,* .. on that [date specified as] above, a stone pillar [was dedicated, being] the gift of *Sihadatā [Siṁhdattā],* the first wife of the *grāmika* or village headman *Jayadeva* [and] daughter of ..... at the request of *Akakā* [?], the female pupil of *Nanda* [?] and of *Balavarmā* [?], the *saḍhachari* of *mahanandi [Mahānandin]* [and] female pupil of *Dati [Dantin],* out of the *vāraṇa gaṇa,* the *āryya-Hāṭikiya [ārya-Hāṭikīya kula,* the *vjanagari [vajranāgarī] śākhā, [and] the śiriya saṁbhoga.*

1. *EI,* I, pp. 387-88, no.XI.

87. HUVISHKA

saṁ 40/ he 2/ di 23

Statue of a standing *nāga*, together with an inscribed slab, was discovered by Pt. Radha Krishna in March 1908, near the village of *Chhargaon*, ten miles due south of Mathura and about one mile south-south-west of *Bhains*. It is now in the Government Museum, Mathura as no. C 13. It is a life size statue of a *nāga* standing in a spirited attitude with his right hand raised above the head. Both arms are broken and its right leg is damaged. The face is defaced.

The image is inscribed on its back with a six line inscription written in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*. The inscription records the erection of a *nāga* statue at its own tank by *Senahastin*, son of *Piṇḍapayya* and *Bhoṇḍaka*, son of *Vīravṛddhi*, in the *fortieth year* of *mahārāja rājātirāja Huvishka*, in the *second month* of *hemanta* or the winter season, on the *twenty third day*.

The inscription reads:[1]

1. **Maharajasya r[a]jāttirājasya Huvi[sh]kasya savatsara cha[ta]riśa 40**
2. **hemattam[ā]s[e] 2 divase 20 3 etta purvāyyā**
3. **Senahastiḥ[cha]Piṇḍapayyaputro Bhoṇḍake [ch]a**
4. **Viravṛiddhiputro etti vayyasyā ubhayye**
5. **nātā prattistāpenti pushkaraṇiyya**
6. **svakā[yyāṁ] priy[y]att[i] bhagavā nāgo.**

Translation : In the *40th year* of *mahārāja, rājātirāja, Huvishka*, in the *2nd month* of *hemanta* or the winter season, on the *23rd day*, on this date, *Senahasti [Senahastin]*, the son of *Piṇḍapayya* and *Bhoṇḍaka, the* son of *Viravṛiddhi [Vīravṛiddhi]*, these two comrades set up both [this] *nāga* at their own tank. May the lord *nāga* be pleased.

88. .....

saṁ 42/ he 1/ - -

In a *bagica* or a garden on the *Vrindaban Road*, about a mile and a half from Mathura, a statue of a male figure clad in Indo-Scythian dress in a tunic,

1 a. Vogel, J Ph, Cat. Mus. Mat., 1910, p.88f, C. 13; *ASI, AR*, 1908-09; 1912, p. 160f, pl. 53 and 56; *Sculpture de Mathura*, 1930, pl. 41 a-b, p. 48; *Indian Serpent-lore*, 1926,. pl. 5;
b. Bachhofer, *Early Indian Sculpture*, 1929, pl. 97;
c. Smith, VA, *History of Fine Art in India and Ceylon*, 1930, fig. 84;
d. Luders, H *op. cit.*, pp. 173-174, no 137 and place.

trousers and boots was found. Its head is lost. It is at present in the Government Museum, Mathura and accessioned as number E 25.

A fragmentary two line inscription is incised on its base which records, the *year forty-two*, the *first month* of *hemanta* or the winter season. All other details are lost. The year of the image has been read as 72 also. If it is so, the inscription in all probability belongs to the reign of Vāsudeva or else to the times of Huvishka. The inscription is engraved in *Brāhmī* characters and composed in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[1]

1. **sa[v]tsarā 40 2 h[emanta-mā]se pratha[me]**
2. **..... ṃasya pra[timā]**

Translation : ... in the *year 42,* in the *first month* of *hemanta* or the winter season, ... image of.....

89. HUVISHKA

saṁ 45/ va 3/ di 15

An inscription on the pedestal of a large statue of a standing Buddha, of which only the feet and part of the surrounding sculpture are preserved, records the installation of an image of *bhāgavata Śākyamuni* in the *Rośika-vihāra* by the female lay worshipper *Khvasīchā* on the *fifteenth day,* of the *third month* of *varshā* or the rainy season, in the *year forty-five,* of *mahārāja devaputra Huvishka.*

The inscription once belonged to Bhagavanlal Indraji and was kept in the Library of Bombay University. It is, now, in the Prince of Wales Museum, Bombay. Its provenance is not known.

The inscription, as usual is written in *Sanskrit* mixed with *Prākrit.* The characters used are of *Brāhmī* script.

1. a. *EI,* 24, 1937-38, 1942, p. 207, no 6;
   b. Luders, H *op. cit.,* p. 152, no. 107 and plate.

The inscription reads:[1]

1. **[mahārāja]sya Hūveshkasya devaputrasya sa 40 5 va 3 di 10 5 etasyā purvayā upāsikāye**
2. **Khvasichāye bhagavato Śakyamune apratimasya pratimā pratisthāpitā Ālikāyāṁ Rośika vihāre**
3. **ātmanasya ārogyadakhiṇa mātā pitina bhaṭārikāye Ś[am]aṇikamātare Śamaṇikāye Jivakasya Jivakamatu**
4. **sarvastvānaṁ cha hita s[u]khārtha-**

Translation : In the *year 45* of *mahārāja devaputra Huvishka,* in the *3rd [month]* of *varshā* or the rainy season, on the *15th day,* on this date, an image of the holy incomparable *Śakyamuni [Śākyamuni]* was set up at *Āḷikā* in the *Rośika-vihāra* by the female lay-worshipper *Khvasichā,* for the gift of health to herself [and] for the welfare and happiness of her parents, of her mistress, of the mother of *Śamaṇikā [Śramaṇikā],* of *Śamaṇikā [Śramaṇikā]* of *Jīvaka,* of the mother of *Jīvaka,* and of all sentient beings.

90. ..... saṁ 45/ va 3/ di 17

A one line inscription, on the pedestal of a small squatting headless Jina figure, records dedication by *Dharmavriddhi,* the daughter-in-law of *Buddhi.* .. on the *tenth day,* in the *3rd month* of *varshā* or the rainy season, in the *year forty five.*

The inscription and the image are in the State Museum, Lucknow, and are numbered as J 17. The inscription is written in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads:[2]

Siddhaṁ saṁ 40 5 va[3] di 10 [7] etasya purvva[ā]ya..... ye Buddhisya vadhuye Dharmma vṛiddhisya

Translation : Success ! In the *year 45,* in the *3rd[?] [month of] varshā* or the rainy season, on the *17th[?] day.,.....* on the [date specified as] above ..... by the daughter-in-law of *Buddhi,* the ... of *Dharmavriddhi...*

1. *LMI,* p. 205-206, no.180.
2. *EI,* I, p. 387, no. X.

91. ..... saṁ 46/ va 3/ di 16

A four line inscription on the pedestal of a Bodhisattva image is in the Government Museum, Mathura. Its number is 72.31. The first three lines of the inscription are engraved in *Brāhmī* characters and the fourth line is engraved in *Kharoshṭī* characters; both the *Brāhmī* and *Kharoshṭī* characters are of the Kushāṇa period.

The inscription records the year 46, the *3rd month* of *varshā* or the rainy season, the *6th day* and the installation of a Bodhisattva image in a *vihāra* or a monastery of *Mahādaṇḍanāyaka* in Mathura for the well being of all the sentient beings. The fourth line in *Kharoshṭī* letters records the same fact. It completes and supplements the lost portion of the third line, engraved in *Brāhmī* characters.

The inscription reads:[1]

1. **savaschharē 40 6 va 3 di 20 6 ē.....**
2. **ghaḍāsa dāna bodhisatva Mathu[rāyāṁ mahādaṇḍanāyaka]**
3. **sa vihārē sava-satva-hita-sukhā.....**
4. **[pitā]mahēsa pradimē mahādaṇḍanāyaksa vihāra**[2]

Translation : In the *year 46,* in the *3rd month* of *varshā* or the rainy season, on the *6th day, ghaḍāsa* [probably *Siṇghadāsa*] donated an image of a Bodhisattva, for its installation in the *vihāra* or the monastery of *mahādaṇḍanāyaka* at *Mathura* for the well being of all the sentient beings.

92. ..... saṁ 47/ grī 2/ di 20

An inscription, on the base of a Jina image, records a two line inscription. The image has come from *Kaṅkālī Ṭīlā,* Mathura. It is at present in the State Museum, Lucknow and its number is J 18. The two line inscription is written in *Brāhmī* characters, and its language is *Sanskrit* mixed with *Prākrit.* The inscription records the gift of ... the daughter-in-law of *Pusha* or *Pushya,* the housewife

1. *EI,* Vol. 40, pp. 168-169.
2. This line is in *Kharoshṭī* letters.

of *Giha*, the mother of *Pushadina* or *Pushyadatta* at the request of *Sena*, a teacher in the *vāraṇa gaṇa* of the *Petivamika [Praitivarmika] kula* and a pupil of preacher *Ohnadi* or *Ohanandin.*

The inscription reads:[1]

L1. Sa 40 7 gri 2 di 20 etasya purvayaṁ varaṇe gaṇe petivamike kule vāchakasya Ohanadisya śisasya Senasya nivatanā savakasya

2. pushasya vadhuye giha .. [kuṭibini] .. [pusha] dina[sya] [mātu]..sya

Translation : The *year 47, grīshma* or *summer* [month] *2, day 20* ..... on that [date specified as] above, at the request of *Sena,* a teacher in the *vāraṇa gaṇa* and the *Petivamika [praitivarmika] kula,* and a pupil of *Ohanadi [Ohanandin],* the gift of ... the daughter-in-law of the lay hearer, *Pusha [Pushya],* the housewife of *Giha* ... the mother of *Pushadina [Pushyadatta].*

93. ..... saṁ 47/ grī 3/ di 5

A large number of pillars have been found from the *Jamālpur* mound; many of these are inscribed. Some of the pillars are individually numbered and the number of such a pillar is recorded in the inscription itself. The inscriptions on these pillars are detailed from serial numbers 93-107.

Regarding the date mentioned in these pillar inscriptions, some scholars treat the figure as 40, whereas others take it as 70. There is a definite difference in the two figures 40 and 70; both the figures are recorded in the inscriptions of the Kushāṇas found from Mathura. Since this inscription refers to the *vihāra* or monastery of *mahārāja, rājātirāja, devaputra Huvishka,* the date could be the *year 47* and not *77* in which year Huvishka was not ruling. As a stretched idea, it also could be possible that inscriptions on these pillars were recorded later on after the death of Huvishka and in the reign of Vāsudeva. The figure 40 is distinctly different from 70. The year, recorded in these pillar inscriptions, is positively 40.

1. *EI,* I,. p. 396, no. XXX; *ASI, AR,* III, no. 10

One of these inscriptions is recorded on the base of a pillar. This pillar was found from the *Jamālpur* mound, Mathura. Its present location is not recorded. The inscription records the gift of *bhikshu* or the monk *Dharmadeva* in the *year 47*, in the *third month* of *grīshma* or the summer season, on the *fifth day.*

The language of the inscription is *Sanskrit* and it reads:[1]

saṁvatsare 40 7 gra[grī] 3 divase 5 asya pūrvāye dānaṁ bhikshusya dharmmadevasya.

Translation : In the *year 47*, in the *third month* of *grīshma* or the rainy season, on the *fifth day*, the gift, on this date, of the *bhikshu* or the monk, *Dharmadeva.*

94. HUVISHKA

saṁ 47/ grī 4/ di 4

A pillar from *Jamālpur* mound, Mathura, has an inscription around its circular torus. This pillar is at present in the Indian Museum, Calcutta, and bears number M2d.

The inscription refers to the *vihāra* or a monastery of Huvishka, in which the pillar number 25 is the gift of a *bhikhu* or the monk *Jīvaka* of *Oḍiyāna i.e.*, a native from *Uḍḍiyāna,* for the benefit and welfare of all beings. The inscription is mostly in *Sanskrit* and has a few words of *Prākrit.* It is incised in *Brāhmī* letters of Kushāṇa period.

The inscription reads:[2]

1. **saṁ 40 7 gri 4 di 4 mahārājasya rājātirājasya devapūtrasya Hūvishkasya vihāre dānaṁ bhikshusya Jivakasya Oḍiyanakasya kuṁbhako 20 5 sarvva-satva-hita-sūkha bhavatu saghe ch[ā] tūrdiśe**[3]

Translation: In the *year 47*, in the *4th [month]* of *grīshma* or the summer season, on the *4th day*, in the monastery of *mahārāja, rājātirāja, devaputra, Huvishka,* the gift

1. Cunningham, *ASI, AR,* III, 1873, p. 33 no. 11; *IA,* XXXIII, pp 101-102.
2. a. Mitra, RL, *JASB,* 39, 1, 1870, p. 127, no. 1 and pl. 4;
   b. Dowson, *JRAS,* 5, 1870, p. 182, no. 1, and pl;
   c. Cunningham, A, *ASI, AR,* 3, 1873,p. 33, no. 12 and pl. 14;
   d. Growse, *Mathura,* 1874, pl. 1,
   e. Luders H, *IA,* 33, 1904, p. 101, no. 11; *op. cit.*, p. 68, no. 31 and plate.
3. This two word supplement ought to be before or after *Kumbhako* 20 5.

of the monk *Jīvaka*, the *Oḍiyānaka [i.e.*, a native of *Uḍḍiyāna]*, [consisting of] pillar base 25, may welfare and happiness of all sentient beings prevail, to the community of the four quarters.

95 ..... saṁ 47/ grī 4/ di 20

The base of a pillar found from the *Jamalpur* mound, is now in the Government Museum, Mathura. It bears number P 38. On the face of the square basement, is a fragmentary inscription, which records [gift] by a monk on the *20th day*, of the *4th month* of *grī [grīshma]* or the summer season, in the *year 47.*

This inscription is in two lines, but letters of the second line are blurred and it is not possible to decipher them.[1] In the plate the letters have to be carefully picked to decipher the inscription. The word *bhikshu* is mentioned. It is written in *Sanskrit* mixed with *Prākrit* and engraved in *Brāhmī* letters of the Kushāṇa period.

The inscription reads.[2]

1. **saṁ 40 7 gr[ī] 4 di [20] [a]syāṁ purvvayaṁ bhikshusyā ... [s]ya..**
2. .....

Translation: In the *year 47*, in the *4th [month]* of *grīshma* or the summer season, on the *20th day*, on this date, [the gift] of the monk...

96. ..... saṁ 47/ grī 4/ di 25

A base of a pillar was found from the *Jamalpur* mound. It was kept in the Public Library at Allahabad until 1907. At present, it is in the Government Museum, Mathura and is numbered as P 20.

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1. In the plate at the end, two impressions of the one and the same inscription are reproduced.
2. a. Vogel J Ph, *Cat. Mus. Mat.* 1910, p. 179, p. 38;
   b. Luders, H, *op. cit.*, p. 69, no. 32 and plate.

The torus of the base is decorated with lotus petals and with four projecting lion figures of which one is missing. The base has two inscriptions; *A.* of these inscriptions runs around the top of the torus and *B.* is cut on one side of the base. There are visible gaps in between letters in portions of the inscription. The writing in *Brāhmī* letters of the Kushāṇa period is clumsy.

Inscription B does not record the date; it refers to the gift of *Buddhiśreshṭha* of *Bhashanaka*. The inscription reads:[1]

A. d[ā]nam bhikshusya Buddhiśreshṭhasya cha[tu]rvvi[d]yasya bhasha[ṇa]kāsya samṅghe ch[ā]turddiśe sam 40 7 gri 4 di 20 5....

B. danam Buddhiśreshtasya bhashanakasya.

Translation : A. The gift of the monk *Buddhiśreshṭha,* a preacher who knows the fourfold scriptures, to the community of the four quarters, in the *year 47,* in the *4th [month]* of *grīshma* or the summer season, on the *25th day* [....]

B The gift of *Buddhiśreshta [Buddhiśreshṭha],* the preacher.

97. ..... sam 47/ gri 4/ di 29

Another base of a pillar found from the *Jamālpur* mound, Mathura, has a well-preserved inscription. This pillar was the gift of *Devila,* who made it on the *twentieth [or twenty ninth] day,* of the *fourth month* of *grīshma* or the summer season, in the *year forty-seven. Devila* was the priest at the shrine of *Dadhikarṇa.* The pillar is at present in the Indian Museum, Calcutta. It is numbered as M2f.

The inscription is engraved in *Brāhmī* letters of the Kushāṇa period and the language used is *Sanskrit* mixed with *Prākrit.* The name of the ruler is not recorded in it. It is included on the basis of the date. The inscription reads:[2]

1. Dānam devilasya Dadhikarṇṇa devakulikasya sam 40 7 gri 4 divase 20 [9]

Translation: The gift of *Devila,* the priest at the shrine of *Dadhikarṇṇa,* in the *year 47,* in the *4th [month]* of *grīshma* or the summer season, on the *20th* or *[29th]* day.

1. a. Vogel J Ph, *Cat. Mus. Mat.,* 1910, p. 175 f, no. P 20;
   b. Luders, H *op. cit.,* pp. 69, no. 33, and plate.
2. *Luders, H, op.cit.,* p. 70, no. 34, and plate.

98. ..... **saṁ 47/ va 1/ di 11**

The face of a square base of a pillar from the *Jamālpur* mound, Mathura, has an incomplete inscription; but records the date as *eleventh day* of the *first month* of *varshā* or the rainy season, in the *year forty seven* and portion of the name *Datta*. The pillar is at present in the Government Museum, Mathura and bears number P 35. There may have been a second line of writing which is completely blurred. Before the number of the pillar, two dots are engraved. Letter *sa* of the word *saṁvat* though certain, is quite blurred.

The inscription reads:[1]

Dattas[y]a 20 6 [sa]ṁ 40 7 va 1 di 10 1

Translation: [The gift of the monk] *Datta*, [the pillar base no.] 26, in the *year 47*, in the *Ist [month]* of *varshā* or the rainy season, on the *11th day.*

99/100. ..... **saṁ 47/ va 2/ di 5**

Two inscriptions are incised on the base of a pillar discovered from the *Jamālpur* mound, Mathura. This pillar is at present, in the Indian Museum, *Calcutta* and bears the number M2e. According to inscription *A*, the pillar is a gift of a *bhikshu*, or a monk *Dharmad...* and according to inscription *B* of *Dharmadatta.* A few editors of this inscription have read the name as Dharmadeva. But in both, the correct reading is *Dharmadatta.* It is written in *Brāhmī* letters and its language is *Sanskrit* mixed with *Prākrit.* It records the *year forty-seven*, the *second month* of *varshā* or the rains and the *fifth day.*

The inscription reads:[2]

A. saṁvatsare 40 7 va 2 divase 5 asya purvvāy[e] dā[na]ṁ bhiksh[u]sya Dharmmmadattasya

B1. d[a]nnaṁ bhi[i]kshusya Dharmadattasya dharma kathikasya saṁṅghe ch[a] tudiśe savat[sa]

1. a. Vogel J Ph, *Cat. Mus. Mat.*, 1910, p. 179, P. 35;
   b. Luders, H, *op. cit.*, pp 72-73, no. 37, and plate.
2. Luders H, pp. 71-72, no. 35A and 35B and plate.

2. [re 40] .. [r].. ā [nā hi]ta sukhaye bhavat[u]

Translation: A. In the *year 47,* in the *2nd [month]* of *varshā* or the rainy season, on the *5th day,* on this date, the gift of the monk *Dharmadatta.*

B. The gift of the monk, preacher *Dharmadatta,* to the community of the four quarters .. May it be for welfare and happiness [of all sentient beings].

101. ..... saṁ 47/--/di 20

A pillar discovered from the *Jamālpur* mound, Mathura, is incised with two inscriptions, one on its square base and the other around its torus. The pillar is at present in the Indian Museum, Calcutta, and is numbered as M2b.

Engraved in *Brāhmī* characters, the language of the inscription is *Sanskrit.* The letters of the inscription, around the torus, no. *A* below, are *interspersed* with four *maṅgala* and *purṇaghaṭa* symbols and have to be carefully picked in the plate for decipherment. In this inscription, the engraver had written two letters, side by side, at a time.

Out of the letters of the second line of the inscription *B, di 20,* are supposedly correct, as evident from the plate; any letters after *20* are chipped off.

The inscription reads:[1]

B.1. dānaṁ bhikshusya Buddha[ra]k[sh]itasya Va[ḍ]akshas[y]a saṅghechāturdiśe sa 40 7

2. .. di 20

A. Dānaṁ + Buddh[a] — Rakshi + tasyā V[a]ḍakshasy[ā] +

Translation : B. The gift of the monk *Buddharakshita,* the *Vaḍaksha,* to the community of the four quarters, in the *year 47,*. ... on the *20th day...*

A. The gift of *Buddharakshita,* the *Vaḍaksha.*

1. LMI, pp.75-76, no. 39.

102. ..... saṁ 47/--/--

A two line inscription on a pillar-base from the *Jamālpur* mound, Mathura, is at present in the Government Museum, Mathura. Its number is P 34. The inscription is incised on the face of the square base, right corner of which is missing. The inscription is engraved in *Brāhmī* letters and is written in *Sanskrit* language. It is the gift of *datta* or probably of *Dharmadatta,* donor of some other pillars, as well. The pillar is 37th in number and was most probably donated in the *year 47.* The month and the day, however, are missing.

The inscription reads:[1]

1. **danaṁ bhikshusya dattas[y]a 30 7 saṅghe cātu-**
2. **[r]d[i][śe] saṁ 40 7...**[2]

Translation: The gift of the monk *Datta,* [the pillar-base no.] 37, to the community of the four quarters, in the *year 47* [...]

103 ..... --/--/di 10

A fragmentary inscription around the margin of a stone is now in the Indian Museum, Calcutta and bears number M 11 or M 9. This stone piece seems to have been the pedestal of a statue. Rajendralal Mitra called it "a flight of stone steps;" and Dowson as "a stone ladder." R.D. Banerji describes it as a row of niches on the opposite side of which is a sculptured panel, now almost worn out. Only two niches and the following fragments of the inscription still remain. The margin on its right hand side was cut off, resulting in the loss of the letters of the inscription. The left margin with line 3 is altogether lost. The provenance of this stone piece, though not recorded, appears, from the available evidence of its having been found in 1869, while clearing the earthen mound, *i.e,* the *Jamālpur* mound, Mathura, where the new court-house was constructed.

1. *LMI,* pp. 73-75, no. 38.
2. Portions of the second line are completely obliterated. Text on the basis of Luders.

The language of the inscription is *Sanskrit* mixed with *Prākrit* and it is written in *Brāhmī* letters.

The inscription reads as :[1]

1. **[sam] ..... r diva-**
2. **se 10 asyā pūrvvaaye dānaṁ bhikshusya Buddhanaṁndi[sya]**
3. **[.....]**
4. **dāre sarvvasatvāna hitasukhā[r]tha bhavatu**

Tanslation: The year ..... *day 10,* on this date, the gift of *bhikshu* or the monk *Buddhanaṁda,...* for the benefit of all the sentient beings.

104. ..... - -/ - -/ di 18

A railing pillar discovered from the *Jamālpur* mound, *Mathura,* is at present in the Government Museum, Mathura. Its number is J 15. It bears a fragmentary inscription, purport of which is not apparent. Since, its date is partly available, it has been included here.

The inscription reads:[2]

d [i] 10 8

Translation: The *18th day*

105. ..... - -/ - -/ - 29

Another railing pillar from the *Jamālpur* mound, Mathura, is at present in the State Museum, Lucknow. Its number is *B 91.* It bears a fragmentary inscription purport of which is not clear. Since, its date is partly available, it is included here.

1. Luders, H, *IA* 33, 1904, p. 150, no. 26 ; *op.cit.,* pp-77-78, no. 41 and pl.
2. a. Cunningham, A, *ASI, AR,* 1, 1871, p. 241; 3, 1873, p. 22;
   b. Vogel, J Ph; *Cat. Mus. Mat.,* 1910, p. 146, J 15;
   c. Luders, H. *op.cit.,* pp. 78-79, no. 42, plate.

The inscription reads as:[1]

d [i] 20 9

Translation: The *29th day*

106. ..... --/--/--

A pillar discovered from the *Jamālpur* mound, Mathura, bears two inscriptions: *B* of which is incised on its square base and the other *A*, is around its torus. This pillar is also in the Indian Museum, Calcutta, and bears no. M2i. The letters of the inscription, around the torus, no. *A* below, are interspersed with *maṅgala, purṇaghaṭa* and *svastika* symbols. Since, there are gaps in letters, these require to be carefully located in the plate, for decipherment. The inscription is engraved in *Brāhmī* characters and is written in *Sanskrit* mixed with *Prākrit*..

The inscription reads:[2]

B.1. danaṁ bhikshusya Buddharakshitasya Vaṇḍakshasya saṁ[nghe]

2. chāturdiśe[e]

A. dānaṁ +++ Buddha rakshitasya + Vaṁḍakshasyā

Translation: B. The gift of the monk *Buddharakshita,* the *Vaṇḍaksha*.....to the community of the four quarters.

A. The gift of *Buddhrakshita,* the *Vaṇḍaksha.*

This inscription is similar to the inscription at *serial 99* above. Dowson in his decipherment of this inscription mentions *cha bhikshusya* instead of *Vaṇḍakshasya.* Similarly, Rajendra Lal Mitra mentions *Ma bhikshusya.*

107. ..... --/--/--

A one line inscription on a pillar base from the *Jamālpur* mound, Mathura, is at present in the Government Museum, Mathura. Its number is P 39. This inscription

1. Luders, H, *op.cit.*, p. 79, no 43, pl.
2. a. Mitra, RL, *JASB*, 39, 1, 1870, p. 128, no. 10, pl 5;
   b. Dowson, *JRAS*, 5, 1870, p. 187, no. 17;
   c. Luders, H, *IA*, 33, 1904, p. 155; *op.cit.*, pp. 76-77, no. 40 and plate.

is the gift of a *bhikshu* or a monk *Datta* (or *Dharmadatta*), who was the donor of similar more pillars in the *vihāra* or the monastery of Huvishka. The inscription does not record the date or the name of the ruler. It has been included due to the similarity of name with the donor of another pillar described at serial 100 above.

The inscription reads:[1]

[dānaṁ bhikshu]sya [dha]r[ma]datsya sya

Translation: The gift of the monk *[Dharma]data* or *Dharmadatta.*

108. HUVISHKA

saṁ 48/ va 2/ di 17

An inscribed image, of *Sambhavanātha*, is now in the State Museum, Lucknow. It is numbered as J 19. The provenance of the image is not recorded, but it may be safely assumed to have originated from the *Kaṅkālī Ṭīlā*, Mathura. Its head and one arm are lost. The *Tīrthaṁkara* is seated, in *dhyāna-mudrā* or meditation posture, on a throne supported by a couple of lions. This is the only known statue of *Saṁbhavanātha*, the third Jaina *Tīrthaṁkara*, belonging to this period. The image has a four line inscription, inscribed on the upper and lower rims of the pedestal. The inscription is engraved in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*. It records the dedication of an image of *Saṁbhava by Yaśā*, the daughter-in-law of *Budhika* and the grand daughter of *Savatrāta [Sarvatrāta* or *Śivatrāta]* at the request of *Dhañaśri* [or *Dhanyaśrī*], the female pupil of *Dhañivala* [or *Dhanavala* or *Dhanapāla*], out of the *koṭṭīya gaṇa, brahmadāsika kula,* and *uchchenagarī śākhā*, during the reign of *mahārāja*, in his *48th year,* in the *second month* of *varshā* or the rainy season, on the *17th day.*

The inscription reads:[2]

1. **Mahārājasya Huveksh[a]sya sava charā 40 8 va 2 di 10 7 etasya purvāyaṁ koliye gaṇā [ba]ma[dā]-**

1. Luders, H, *op.cit.*, p. 72, no. 36 and plate.
2. a. Banerji, RD, *JPBAS*, 5, 1909, p. 274f, no. 5; *EI*, 10, 19909-10, p. 112, no. 5, plate 1 and 3;
   b. Luders, H, *List of Brāhmī Inscriptions, EI*, 1912, p. 165, no. 1366; *JRAS*, 1911, p. 1084; *JRAS*, 1912, p. 158 f, no. 5; Luders H, *op.cit.*, pp. 44-46, no. 14;
   c. J. Asiatic Society, 23, nos., 3-4, pp. 70ff.

2. **[si]yek[u]l[e] Pachenāgarīya śi[kh]āya dh[ā]ñivalasya śiśin[i]ya dh[a]ñiśiriya nirvat[a]na**
3. **B[u]dh[i]kasya vādhuye Śavātrāta potr[i]ya Yaśāya dānā Sa[ṁ]bh[a]vasya protima pra..**
4. **tas[th]apitā**

Translation: In the *year 48* of *mahārāja Huveksha* [or *Huvishka*], in the *2nd month* of *varshā* or the rainy season, on the *17th day*, on this date [or on the fore-part of this day], at the request of *Dh[a]nisiri*, the female pupil of *Dh[a]niv[]la* or *[Dhanyavāla]* or *[Dhanyabalā] in* the *koṭiya [koṭṭiya] gaṇa* the *bama[dāsi]ya [Brahmadāsi] kula*, the *[u]chenagari śākhā*, an image of *Saṁbhava* was set up as the gift of *Yaśā*, the daughter-in-law of *B[u]dhika*, the grand daughter of *Ś[i]vatrāta*.

109. HUVISHKA

saṁ 48/ he 4/ di 5

A *Jina* image from *Kaṅkālī Ṭīlā*, Mathura, of the time of *mahārāja Huvishka*, has a two line inscription. The inscription is incised in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*.

The inscription reads the name of *mahārāja Huvishk*a, his *48th year*, *4th month* of *hemanta* or the winter season, and the *5th day*. It also mentions the *brahmadāsī kula*, and the *uchanagarīya śākhā*.

The inscription reads:[1]

1. **Mahārājasya Huvishkasya saṁ 40 8 he 4 di 5**
2. **bramadasīya kule ukonaśaya siviya dana[ṁ]**

Translation: Year 48, 4th month of winter, *5th day* of *mahārāja Huvishka, brahmādasī kula, uchenāgarī śākhā*, dhar...

110. .....

saṁ 49/ va 4/ di 20

Incised on the left portion of the baše of a large standing Jina from *Kaṅkālī Ṭīlā*, Mathura, an inscription in three lines, records the dedication of an image

1. *ASI, AR*, III, 1873, p. 34, no. 15; *IA*, Vol XXXIII, p. 103, no. 14.

of the *arhat Nandyāvarta* at the *Vodha stūpa* by a female lay-worshipper *Dinā*, at the request of the preacher *Ārya Vṛiddhahastin*, out of the *koṭṭiya gaṇa* and the *vaira śākhā*, in the *year 49*, in the *4th month* of *varshā* or the rainy season, on the *20th day*. The inscription is at present in the State Museum, Lucknow, and its number is J 20. The inscription is incised in *Brāhmī* characters, and its language is *Sanskrit* mixed with *Prākrit*.

The inscriptions reads:[1]

1. **saṁ 40 9 rva 4 di 20 etasyāṁ purvvāyaṁ koṭṭiye gaṇe vakārāye śiviye**
2. **ko aya Vridhahasti arahato Ṇandi ā vartasa pratimaṁ nirvartayati**

B. **... bhāryyaye śrāvīkāye [dināye]dānaṁ pratimā Voddve thupe devanirmite pra..**

Translation: The *year 49*, the *4th month* of the *varshā* on the *20th day*, on the [date] specified as above, *aya-Vriddhahasti [ārya-Vriddhahasti]*, a preacher in the *koṭṭiya gaṇa* [and] in the *vaira [vajrī] śākhā*, gave the advice to make an image of the *arhat Nandiavarta [Nandyāvarta]* ... the image, the gift of the female lay-disciple *Dinā*, wife of ..., was set up at the *Voddha stūpa*, built by the gods.

111. ..... saṁ 50/ he 1/ - -

A fragmentary inscription incised on the base of a squatting Jina image, was found at *Kaṅkālī Ṭīlā*, Mathura. The image is at present in the State Museum, Lucknow. Its number is J 21. The language of the inscription is *Sanskrit* mixed with *Prākrit*. *Brāhmī* letters are used in its writing. The importance of the inscription lies in the mention of the year, both in words as *paṇa* and figures, as 50. From the few letters of the inscription, now available, it is possible to accept that the inscription was recorded in the *year 50*, and in the *first month* of *hemanta* or the winter season. The day of recording the inscription is lost. The names *Āryya Chera*, *Yudhadina*, and *Pushabuddhi [Pushya-buddhi]* are mentioned.

The inscription reads:[2]

1. **Paṇa 50 hemanta māse pa....**
2. **Āryya-cherasya.....**

1. *EI*, 2, p. 204, no. XX.
2. *EI*, 2, p. 203, no. 17.

3. **ye yudha-dinasya**
4. **dhita**
5. **Pusha-budhisya**

Translation: [Year] 50, the *first month* of *hemanta* or the winter season; of *Āryya-chera....* of *Yudha-dina* ... the daughter of ... *Pusha-buddhi [Pushya-Buddhi].*

112. ..... sam̐ 50/ he 2/ di 1

Incised on the base of a broken image from *Kaṅkālī Ṭīlā, Mathura,* an inscription records dedication of an image of *Vardhamāna* by *Vijayaśrī,* out of the *vāraṇa gaṇa* the *samkasiya śākhā and śrīgriha saṁbhoga,* on the *first day* of the *second month* of *hemanta* or the winter season, in the *year 50 [?].* The inscription is incised in six lines; however, the sixth line is completely lost. As usual, it is written in *Brāhmī* characters, and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads:[1]

1. **.. 50 [?] he 2 di 1 asya purvvaya vāraṇato gaṇāto ayyabhyista kulāto [sa]**
2. **.. khāto śirigri hāto sabhogato bahavvo vachaka cha gaṇino cha samadi[a]...**
3. **.. vasya dinarasya śiśini-ayya jinadasi paṇati dharitaya śiśinia..**
4. **ghakara bapaṇa tiharama sopavasini bubusya dhita rajya vasusya dharma...**
5. **[da]vilasya matu Vishṇu[bha]vasya pidamahika Vijayaśiriye dana vadha...**
6. **.....**

Translation: ... 50, [?] *second month* of *hemanta* or the winter season, *1st day,* on that [date specified as] above, an image of *Vadha[māna] [Vardhamāna],* the gift of *Vijayaśiri [Vijayaśri],* daughter of *Bubu,* first wife of *Rājyavasu [Rājyavasu],* mother of *Devila* [and], paternal grand-mother of *Vishṇubhava* who fasted for a month [and] obeys the command of *A[yya].. ghakraba* [?] [who is] the female pupil, obeying the command of *Ayya-Jinadāsi [Āryā Jinadāsī]* [who was] *the* female pupil of *Samadi ... va Dinara,* the great [?] preacher and *gaṇi,* out of the *Varaṇa [Vāraṇa] gaṇa,* the *Ayyabhyista [?] kula,* the *Sa[ṁakāsiya] śākhā,* and the *Śirigriha [Śrīgriha] saṁbhoga.....*

1. *EI,* II, p. 209, no. XXXVI.

113. HUVISHKA

saṁ 50/ he 3/ di 2

Under the feet of a large seated Buddha, in red sand stone, a two line inscription, records a dedication on the *second day*, in the *third month* of *hemanta* or the winter season, in the *year 50* of *mahārāja, devaputra, Huvishka.* The image in the Government Museum, Mathura bears number B 29. The inscription is incised in *Brāhmī* characters and its language is *Sanskrit.*

The inscription reads:[1]

1. **Maharajasya devaputrasya Huvishkasya rājya saṁ 50 he 3 di 2**
2. **Va pa.....mahā to ye baba - yato**

Translation: On the *2nd day,* in the *3rd month* of *hemanta* or the winter season in the regnal *year 50,* of *mahārāja, devaputrā, Huvishka;* the letters of the second line do not convey any understandable meaning.

114. HUVISHKA

saṁ 50/ he 4/ - -

On the upper and lower rims, of the pedestal of an image, one line inscription on each rim, records the *year 50,* of the *4th month* of *hemanta* or the winter season, of *devaputra, shāhī, Huva [or Huvishka].* The image appears to be of the Buddha, who is seated in *padmāsana,* with his left hand resting on his left leg. The provenance of the image is not recorded. Its photograph and the text of the inscription have been supplied by Dr. B.N. Mukherji of Calcutta who had it from Mrs. D.C. Sircar out of the files of the late Prof. D.C. Sircar. The image should have originated from Mathura and preserved possibly, at present, in the Government Museum, Mathura, or the State Museum Lucknow.

It records that the image is the gift of *Raha* of the family of agriculturist *Bahuvira,* who is referred to as a *halika,* or the wife of a ploughman or a woman agriculturist. Further, importance of the inscription lies in the forms of the numerals *50* and *4* and also in the name *Viśasvin,* the sculptor.

1. Vogel, *Cat. Mus. Mat.,* B. 29 ; *IA,* IV, p. 219, no. 11.

The inscription reads:[1]

1. **[Shā] (hi) [devapu]tra H[u]vasya 50 [e] ma 4 purva[ve]na h(ā)likāye Vahu—**
2. **bīr(ā)ye napaka Rahasa [1] Visāsvin (a)rhato akhatho**

Translation: [In the *year*] *50, 4th month* of *hemanta* or the winter season, of *shāhi, devaputra, Huva [or Huvishka],* on the aforesaid [date], the image is the gift of *Raha* of the family of agriculturist *Bahuvīra,* the wife of a ploughman. The whole [image] of the worthy one*[i.e.,* the *Buddha]* is sculpted by *Visasvin.*

115. HUVISHKA

sam̐ 50/ paksha 4/ di 5

A stone slab was found in the course of excavations at *Kaṅkālī Ṭīlā,* Mathura. The surface of the stone slab has peeled off at several places. The inscription is mostly lost. It is in *Brāhmī* script and mixed dialect of *Sanskrit* and *Prākrit.* It belongs to the reign of *mahārāja, devaputra Huvishka.* It is dated in the *year 50, 4th paksha,* name of which is lost, and the *5th day.* The inscription records a gift by a person [name lost], the son of *sārthavāha, Inra[dra]bala* and the brother of *Bhavadatta* to *Dhanyavarma-Vihāra,* for the merit of the parents and all beings.

The inscription reads:[2]

1. **mahārājāsya devapa[pu]trasya Huvishkasya savat[sa]re 50...**
2. **.....kshe di 5. etasya purvayam̐ sartthavāhasya Indrabala[e] putrenam̐ Bhavadatta[s]ya**
3. **bh[rā]triṇam̐ purehaśalaka—thāra[?] ha .....**
4. **[- -] ni shalākari dadhanyavarma vi-- putrasya**
5. **parigrahe saha mātāpitṛibhya sarvasatvānam̐ hi ---**

Translation: In the *year 50,* of *mahārāja, devaputra, Huvishka.* in the *4th paksha* [or fortnight] on the *5th day,* on this date, the son of *Indrabala,* the *sārthavāha* the brother, of *Bhavadatta* and the son of *Dhanyabhava,*.....for the benefit of all the beings alongwith the parents.

1. From the article of Dr. B.N. Mukherji.
2. *I.A - a review,* 1976-77, p. 63 no. 4.

116. ..... saṁ 51/ grī 3/ di 4

A fragmentary inscription[1] on the pedestal of a statue was discovered from *Anyor. Anyor* is a village at the south-eastern part of the *Girirāja* or the *Govardhana* hill, which is at present dedicated to the worship of the *Lord Krishṇa.* During the rule of the Kushāṇas, it was probably the site of a Buddhist *vihāra* or a monastery.

The raised rims, above and beneath the bas reliefs of the pedestal, are inscribed. Fortunately, the date portion in the beginning of the first line is legible; whereas the remaining portion is mostly illegible. The date recorded is the *51st year* of the *3rd month* of *grishma* or the summer season, most probably on the *4th day.*

The statue is of the Buddha seated in the attitude of imparting protection or *abhayamudrā.* It was, however, worshipped as the goddess *Durgā* by the *Malkhana Thakurs* of *Anyor.* It was brought to Mathura by Pandit Radha Krishna and is at present housed in the Government Museum, Mathura, bearing number A 65.

The inscription reads:[2]

1. **saṁ 50 1 gr[i] 3 di[4] asya purvayā .. m[a]. [hātha-grasa].**
2. **.[sya] .. Bo.. [t]. a. rya Ma..[ṅghikā]na par[ī]. h.**

Translation: In the *year 51,* in the *3rd [month]* of *grishma* or the summer season, on the *4th[?] day,* on this date, the Bodhisattva [?], the [gift] of .. for acceptance of the teacher[?], the *mahāsaṁghikas.*

117. HUVISHKA saṁ 51/ he 1/ di/ - -

Pedestal of a Buddha image, of which only the feet remain, was found in the *Jamālpur* mound, Mathura. The pedestal has a three line inscription which seems to have suffered a lot. The inscription is dated in the *51st year* of *Huvishka,* and in the *1st month* of *hemanta* or the winter season. It records that monk

1. In the plate at the end, the first two lines are similar.
2. a. Vogel J Ph, *Cat. Mus. Mat.,* 1910, p. 63, no. A 65;
   b. Luders, H, *op.cit.,* pp. 170-171, no. 134, and plate;
   c. *ASI, AR,* 1930-34, 2; 1936, pl. 122a, has the photograph of the image.

Buddhavarman had set up an image of the holy *Śākyamuni*. It was set up in the *vihāra* of *mahārāja, devaputra*. The inscription is written in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit*. The pedestal is at present in the State Museum, Lucknow and bears number B 3.

The inscription reads:[1]

1. **mahār[ā]jasya d[de]vaputrasya Huveshkasya savatsare 50 1 hemanta māse 1 d[i]va[s] .....[a] sya [p]u[rva]yā[2] [bhi]kshu [ṇā] [B]uddh[a]varmaṇā [bhagava] taḥ [Śāk]y[am]u....**
2. **pratimā pratishṭāpita sarva buddhapūjar[th]a[m] anena d[e]yadharmma parityāgen[a] upadhy[ā]yasya Śaghadāsasya [ṇ]irvā[n]ā[va]ptaye[s]t[u] mātā p[it].....[3]**
3. **Buddh[a]varmasya sarvad[u]khopaśamāya sarvastava-hitasukh[ā]r[th]a mahārājad[a] [v]a[putra-v]ihāre.**

Translation: In the *year 51* of, *mahārāja, devaputra, Huvishka*, in the *1st month* of *hemanta* or winter, on the.. day, on this date, an image of the holy *Śākyamuni* was set up by the monk *Buddhavarman*, for the worship of all Buddhas. Through this bestowal of the religious gift, let there be attainment of *nirvāṇa* by the teacher *Saghadāsa [Saṅghadāsa]*, for the cessation of all unhappiness, of [his] parents ... of *Buddhavarman*, for the welfare and happiness of all sentient beings. In the *vihāra* of *mahārāja, devaputra*.

118. .....

saṁ 52/ va 3/ di 25

A statue of a standing *nāga*, has an inscription on its base. It is a one line inscription recording the *year fifty-two*, the *third month* of *varshā* or rainy season and the *twenty fifth day*. Other portion of the inscription is lost. It is inscribed in *Brāhmī* characters of the Kushāṇa period.

This image was worshipped as *Dauji i.e.*, Baldeva, who was the elder brother of Śrī Krishṇa, in a shrine near the Jama Masjid, in Mathura city. It is reported

1. a. Growse, *JASB*, 47, 1, 1878, p. 130, no. 2; *Mathura*, 1880, p. 107;
   b. Cunningham, A, *ASI. AR*, 17, 1884, p. 108;
   c. Banerji, RD, *JPASB*, 5, 1909, p. 243f; *EI*, 10, 1909-10, p. 112f no. 6, pl. 1;
   d. Luders, H, *Acta Orientalia*, 18, 1940, p. 24; *op.cit.*, no. 29 and plate.
2. *[as]y[am], pu[rvva]yam.* This portion of the stone has chipped off.
3. These are indistinct letters, their sense is not clear.

to have been found in *Bhutesar* mound, Mathura. It is, at present, in the Government Museum, Mathura, having number C 21.

The inscription reads:[1]

.. saṁ 50 2 v[a] 3 d[i[20 5 bhagava[to]

Translation: In the *year 52,* in the *3rd [month]* of *varshā* or the rainy season, on the *25th day,* [the image] of the holy one.

119. ..... saṁ 52/ he 1/ di 25

An inscription, incised on the base of a broken image, records the gift of an iron monger *[lohakāra] Goṭṭika,* out of the *koṭṭiya gaṇa, vajrī śākhā,* the *sthānīya kula* and *śrigriha [śrīgriha] saṁbhoga.* The inscription omits name of the ruler, who in all probability could be Huvishka, but records the *twenty-fifth day* of the *first month* of *hemanta* or the winter season, in the year *fifty two,* in words and the year and day in numerals, as well.

The inscription is engraved in *Brāhmī* letters of the *Kushāṇa* period and its language is *Sanskrit* mixed with *Prākrit.* It is at present in the Government Museum, Mathura, and its number is J 23.

The inscription reads:[2]

1. **Siddhaṁ saṁvatsare dvāpanā 50 2 hemanta[mā]sa pratha - divasa panchavīmśa 20 5 asma kshuṇe ka[o]ṭṭiyāto gaṇāta[o]**
2. **verāto śakhato sthānikiyato kulāta[o] śrīgṛhato saṁbhoga vāchakasyāryya-ghastuharitasya**
3. **śishyo guṇisyāryyaṁaguhastisya shaḍḍhacharo vāchako aryyadivitasya nirvvartanā śūrasya śrama-**
4. **ṇakaputrasya Goṭṭikasya Lohikākārakasya dānaṁ sarvvasatvānaṁ hitasukhāyastu**

Translation: Success ! The *year fifty two, 52,* the *first month* of *hemanta* or the winter season, the *twenty fifth day, 25,* at that moment [was dedicated], the gift of

1. a. Vogel, J Ph, *Cat. Mus. Mat.,* 1910, p. 91, no. C 21.
   b. Luders, H, *op.cit.,* p. 38, no. 12, and plate.
2. *EI,* II, p. 203, no. XVIII.

lohakāra [ironsmith] Goṭṭika, the *Sura*, the son of *Śramaṇaka*, at the request of the preacher *Āryya-divita*, [who is] the convert of the *gaṇi Āryya Magahasti* [and] the pupil of the preacher *Āryya-ghastuhasti*, out of the *koṭṭiya gaṇa*, the *vera [vajrī] śākhā*, the *sthānīya kula* [and] the *śrigriha saṁbhoga*, may it be for the welfare and happiness of all creatures.

120. HUVISHKA

saṁ 53/ va 4/ di 10

The late Dr. K.D. Bajpai, in the April 1955 issue of Hindi Journal *Shikshā*, has recorded the details on pages 136-137 of one line inscription of *mahārāja, devaputra, Huvishka*. Since a copy of this issue of the journal could not be available, it is added, on the basis of its photograph received from the Archaeological Survey of India. The inscription, as recorded, has originated from *Naroli*. It is in the Government Museum, Mathura, and its Number is 3622.

The inscription is recorded on a Buddhist image which was the gift of *Siṁghasena*. The gift was made on the *10th day*, of the *4th month* of *varshā* or the rainy season and in the *year 53*, of *mahārāja, devaputra, Huvishka*. The inscription is written in *Sanskrit* and is engraved in *Brāhmī* letters of the Kushāṇa period.

The inscription reads:

1. **Mahārājasya devaputrasya Huvishkasya sa[ṁ] 50 3 va 4 di 10 etasyāṁ puvayaṁ [Si]ṅghas[ē]nasya dānaṁ**

Translation: In the *year 53*, in the *4th month* of *varshā* or the rainy season, on the *10th day*, of *mahārāja, devaputra, Huvishka*, on this date [it is] the gift of *Siṅghasena*.

121. .....

saṁ 54/ he 4/ di 10

A seated image of *Sarasvatī* found at *Kaṅkālī Ṭīlā* Mathura, has an inscription which records dedication of a statue of *Sarasvatī* by an iron-smith *[lohakāra] Gova* at the instance of the preacher *[vāchaka] Ārya Deva*, the *śraddhāchara* of the *gaṇin*, out of the *koṭṭīya gaṇa*, the *sthānīya kula*, *vaira śākhā* and *śrīgriha saṁbhoga*,

on the *tenth day* of the *fourth month* of *hemanta* or the winter season, in the *year fifty four.*

The inscription is engraved in *Brāhmī* letters of the Kushāṇa period and its language is *Sanskrit* mixed with *Prākrit.* It is at present in the State Museum, Lucknow, and its number is J 24.

The inscription reads:[1]

1. **....dham sava 50 4 hematamāse chaturtha 4 divase 10 a....**
2. **sya purvvāyāṁ koṭṭiyāto [ga]ṇāto sthāni[yā]ato kulāto**
3. **vairato śākhāto śrīgriha[ā]to saṁbhogato vāchakasyaryya**
4. **[ha]stahastisya śishyo gaṇisya Āryyamaghahastisya śraddhācharo vāchaksya a**
5. **ryyadevasya nirvvarttane Govasya Sihaputrasya lohikakāruksya dānaṁ**
6. **sarvvasatvānaṁ hitasukhā eka sarasvatī pratiśhṭhāvitā avatale raṁgāna[rttana]-**
7. **me same**

Translation: Success ! In the *year 54 [or 57]* in the *fourth, 4, month* of *hemanta* or the winter season, the *tenth day,* on the lunar day specified as above, one [statue of] *Sarasvatī,* the gift of the *lohakāra [iron-smith] Gova,* son of *Siha [nanda]* at the instance of the preacher *[vāchaka] Ārrya-Deva,* the *śraddhāchara* of the *gaṇin Āryya-Maghahasti,* the pupil of the preacher *Āryya Hastahasti* from the *koṭṭiya gaṇa,* the *sthānīya kula,* the *vaira śākhā* and the *śrīgriha saṁbhoga,* has been set up for the welfare of all beings. In the *avatala,* my stage dancer [?]

122. ..... saṁ 57/ he 3/ di 13

An inscription is incised on the base of a small headless seated nude figure of white stone. It is in the Government Museum, Mathura, as number B 15. Only the date is preserved as on *thirteenth day* of the *third month* of *hemanta* or the winter season, *year fifty seven.* The date, is recorded in both words and figures.

The inscription is engraved in *Brāhmī* letters, as usual and is written in *Sanskrit* mixed with *Prākrit.* It reads:[2]

1. **Saṁvatsare saptapañchāśe 50 hemandhatrito-**
2. **..āse[2] [di]vase trayodaśe a ..... pūrvvāyāṁ.**

1. *EI,* I, p. 391, no. XXI. See sl. 114 for Maghahasti.
2. *EI,* II, p. 210, no. XXXVIII. These letters are indistinct.

Translation: In the *fifty seventh, 57 year,* in the *third month* of *hemanta* or the winter season, on the *thirteenth, 13th day,* on that [date specified as] above...

123. HUVISHKA

saṁ 58/ grī 3/ di 2

A headless seated image of a Jina was found at *Kaṅkālī Ṭīlā,* Mathura. its *siṁhāsana* or pedestal is inscribed. The inscription records dedication of the image on the *second day,* in the *third month* of *grīshma* or the summer season, in the *year fifty eight* of *mahārāja Huvishka.* It is a gift of *Nāgasena* [?], the pupil of *Haginadi [Bhaganandī?],* a preacher out of the *vāraṇa-gaṇa, ārya cheṭika kula, haritamālākadhī śākhā.*

R.D. Banerjee records the date as *fifty eight* on the basis of the word *aṣṭapaṇa,* meaning *fifty-eight,* taking *paṇa* as an abbreviation of the word *paṇṇāsa,* a *Pālī* word meaning *fifty.* He does not accept mention of the year in figures as 44.[1]

The inscription and the image have been given number J 25 of the State Museum, Lucknow. It is recorded as lost. The inscription is engraved in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads.[2]

A. **Sidha[ṁ]-nama śara[sa]tama mahārajas[ya] Huvikshsya sa[ṁ]vatsare prashṭa[pa][3] haṇa gṛa[sya]māse 3 di[vise] 2 e[ta]**

B. **[s]yāṁp[u]rvayāṁ ... gaṇe aryavertiye kule Haritamālakaḍhi yātośā..... [vā] chakas[ya] Hag[i]n[ā]disya śi[so]gana-Nāga[ga]seno danaṁ**

Translation: Success ! Adoration ! In the *year 58* of the most illustrious [?] great king *Huvishka,* in the *3rd month* of *grīshma* or the summer season, on the *2nd day.* On that [date, specified as] above, at the request of the venerable *Nāgasena,* the pupil of *Haginaṁdi [Bhaganaṁdi?]* a *vāchaka, [preacher],* in the *[vāraṇa] gaṇa,* in the *āryya Veriya [ārya veriya] kula,* in the *Haritamālakaḍhi [Haritamālagaḍhi] śākhā.*

1. *EI,* no. X, pp. 113-114.
2. *EI,* I, p. 387, no. IX.
3. According to R.D. Banerji, the reading is *sa[ṁ]vasara ashṭapaṇa gra[sva]māsa 3* and this appears to be correct. The word *paṇa* occurs also in an inscription from Mathura of the year 50 [*EI,* II, p. 203, no. XVII] and in another inscription of the year 52, in which the word *dva* is prefixed to the word *dvāpaṇa* [*EI,* II, p. 203 no. XVIII].

124. HUVISHKA

saṁ 60/ he 4/ di 10

A large figure found in the west of *Kaṅkālī Ṭīlā*, Mathura, has an inscription engraved on its pedestal. The inscription is dated in the *year sixty* of *mahārāja, rājātirāja, devaputra, Huvashka [* or *Huvishka], fourth month* of *hemanta* or the winter season and on the *tenth day*. An image of *Tīrthaṁkara Ṛshabha* was gifted by *Dattā*, the wife of the cotton dealer *Vr-Dhumitaka*. From the... at the end of the inscription, it appears that the image represented the *Tīrthaṁkara Ṛishabhanātha*.

The image is at present in the State Museum, Lucknow and bears number J 26. The inscription is written in *Sanskrit* mixed *Prākrit* and is engraved in *Brāhmī* letters of the Kushāṇa period.

The inscription reads:[1]

1. **siddham mahārājasya [rājā]tirā[ja]sya devaputrasya Huvashkasya saṁ 60 hemantamāse 4 di 10 etasyāṁ pūrvvāyāṁ koliye gaṇe sthānikīye kule puryye-yeto śākhāyā vācakasyāryya vriddhahasti[sya]**
2. **śisyasya gaṇisya aryya vāṇisya puggmaṇa.....sye--tākasya kharṃṇnasya a[r]yya M.n---sya----sye puyyamana----sya kherasya Vr-[dh]u[mita]kasya Kārppāsikasya kuṭumbtniye Dattāye danadharmmo mahābhogatāya priyatām bhagavān Rishabhaśriḥ**

Translation: Success ! In the *year 60* of *mahārāja, rārātirāja, devaputra, Huvashka* [Huvishka], in the *4th month* of *hemanta* or the winter season, on the *10th day*, on this date [at the request] of the *gaṇin*, the venerable *Kharṃṇa* [the companion?] of the venerable M.n. [and] pupil of the preacher, the venerable *Vriddhahastin* in the *koṭiya gaṇa*, the *sthānikīya kula*, the *śākhā*, of the venerable *v[ai]riyas;* [this] religious gift [was made] by *Dattā*, the wife of the cotton-dealer... *Vr. Dhum[i]taka[?]* for the sake of great happiness. May the holy [and] glorious *Ṛishabha*, be pleased!

The relation of *Kharṇṇa* to the monk, whose name is mentioned after him is not clear. It is also not clear whether *Kharṇṇa* had made the request. The venerable *Vriddhahastin* is also mentioned in another inscription as making a request.

1. a. *EI*, 1, 1892, p. 386, no. 8 pl, *EI*, 2, 1894, p. 204, note 61;
   b. Luders, H, *I*, 33, 1904, p. 105, no. 18; *op.cit.*, pp. 46-47, no. 15 and pl.

125. ..... saṁ 62/ gri 3/ di 5

To the north of *Arjunapura*, in *Rani ki Maṇḍī*, Mathura, an inscription was obtained from a Koli who had found it in a well. The inscription is incised roughly on the pedestal of a broken statue which is now in the Indian Museum, Calcutta. The last two words according to Cunningham seem to be *vāpikāya dātti* thus refer to the well in which the inscription was found. It records, after an invocation to the *arahaṁtas [chāturvarṇa saṁgha]* by *Vaihika[?]*, at the request of the *ātapika Grahabala*, pupil *[śishya]* of the preacher *[vāchaka] ārya-kakapaghasta [ārya Kapaśahasta].*

The inscription omits the name of the ruler, but records the *year sixty two* the *third month* of *grīshma* or the summer season and the *fifth day*; and therefore in all probability is of Huvishka. It is written in *Sanskrit* mixed with *Prākrit* and it is engraved in *Brāhmī* letters of the *Kushāṇa* period.

The inscription reads:[1]

1. **Namo arahaṁtānaṁ namo Siddhāna saṁ 60 2**
2. **gra 3 di 5 etāye purvāye[2] Rārakasya Ārya kakapaghaṁstasya**
3. **śishyā ātapiko gahabaryasya nitarnana chaturvvarṇasya saṁghasya**
4. **yā[?]dinnā paṭibhā[bho]ga 1[?] Vrā[hikāy]e dātti**

Translation: Adoration to the *arhats*, adoration to the *siddhas*! the *year 62*, the *grishma* or summer [month] *3*, the *day 5*, on the above dated *ya.* was given to the community which includes four classes, as an enjoyment [or one share for each] [this being] the *nirvartana* of *Atapikagahabārya*, the pupil of *ārya-kakapaghasa [Ārya-Karkapagha—sta [ārya karkapagharshita]rshita]*, a native of *Rara [Rāḍha].* The gift of *Vraihika*, [or *Vaihita*].....

126. HUVISHKA saṁ 62/ va 2/ di 5

Incised on the upper part of the base of a sitting Jina, whose lower part has been destroyed, a fragmentary inscription, in mixed *Sanskrit* and *Prākrit*, records

1. *VOJ*, Vol. I, pp. 172 ff.
2. Luders in *IA*, XXXIII, pp 105-106, reads as: *vāchakasya ārya-kakasaghastasya śishya atapiko Grahabalasya nirvartana*

dedication at the request of *ātapika-Grahabala*, the pupil of the preacher *[vāchaka] ārya-karkuhastha [Ārya Karkasahasta]* of the *vāraṇa-gaṇa*. This is comparable, mostly, to the preceding inscription of the same year, now in the Indian Museum, Calcutta. It does not record the name of the ruler but mentions the *year sixty two*, the *second month* of *varshā* or the rains, and the *fifth day*.

The image had come, perhaps, from *Kaṅkālī Ṭīla*, Mathura and is at present in the State museum, Lucknow, as number J 27. The inscription is engraved in *Brāhmī* letters of the Kushāṇa period.

The inscription reads:[1]

1. **Siddha sa 60 2 va 2 di 5 etaśya puvaya vāchakasya ārya-karkuhastha [sa]**
2. **vāraṇagaṇiyasa śisho Grahabalo ātapiko tasa nivartanā**

Translation: Success! The *year 62*, the *2nd [month* of the] *varshā* or the rainy season, the *day 5*, on that [date, specified as] above, the pupil of the preacher *ārya-karkuhastha [ārya-karkashasta]* of the *vāraṇa gaṇa*, was the *ātapika-Grahabala*, at his request....

1. *EI*, II, p, 204, no. XIX.

CHAPTER FIVE

INSCRIPTIONS OF VĀSUDEVA

127. VĀSUDEVA

saṁ 67 or 64/va 2/di -

A fragmentary inscription on the base of a stone image of a Buddha, now in the Government Museum, Mathura, as no. 2907, was found at *Pālīkherā*, about 4 miles from Mathura. The inscription is fragmentary and some letters in the beginning of all the five lines are broken and lost. Its language is *Sanskrit* mixed with *Prākrit* and records the installation of an image of Buddha in the *second month* of *varshā* or the rainy season, in the *year 64 or 67*, in the reign of *[mahārāja] [devaputra] Vāsudeva* for the acceptance of the *mahāsaṁghikas.*

The inscription reads:[1]

1. **.....trasya Vāsudevasya Sa[ṁ]60[4 or 7] varsha[shā]māse dviti 2 divasi**
2. **.....naṁ sa[rva]sha yaṁtṛpanāna p[ū]jārtha**
3. **.....na parigrahā[ya] achariyana Mahāsaghikā**
4. **.....[ni]sya prat[i]vā[mā]sa-g[i]y[?][ā] mātā-pitreṇa abha[s][i][ta]mnaṁ**
5. **..... k[u]ṭ[ub]ikānaṁ [Guha]sena[na].....**

Translation: Of *[devaputra] Vāsudeva*, in the *year 64 or 67*, in the *2nd or second month* of *varshā* or the rainy season, the day... for the acceptance of the teachers of the *mahāsaṁghika* community, with a view to honouring all the Buddhas for which the merit was intended to go to all the creatures, an image of *Śākyamuni* [Buddha] together with a shrine [for it] was installed by *Guhasena*, who belonged to a family of the *kuṭumibikas* or agriculturist householders.

1. *EI*, XXX, pp. 181-184.

128. ..... saṁ 71/ va 1/ di 15

A Jain image was discovered by Fuhrer about the year 1890-91. The square base of a pilaster made out of the back of this *digaṁbara* Jain image is incised with a five line inscription. Only the waist and thighs of the Jina are extant. The pilaster on the reverse is most probably the staff of the umbrella, under which the image originally stood. The inscription though fragmentary is important. It presents difficulties both in decipherment and translation. The most important part, however, is the date which is fairly legible and records the *seventy-first year*, the *first month* of *varshā* or the rains and the *fifteenth day*. The inscription is engraved in *Brāhmī* characters and is composed in *Sanskrit* mixed with *Prākrit*. The provenance and present where abouts of the inscription are not recorded.

The inscription reads:[1]

1. **Sa[ṁ] 70 va 1 di 10 5**
2. **e[?] taye puvaye ha-**
3. **ṭiya [?] Munaśimitā[?] ye[?]**
4. **minirava sushoti dhitu**
5. **H[emad]eva[saya]-**

Translation: The *year 71*, the *1st [month* of *] varshā* or the rains, the *day 15*, on this date specified, of *Munaśimitrā [?]* .... the sister's daughter's daughter of *Minirava*.... of *Hemadeva*.

129. ..... saṁ 72/ he 2/ di 11

A two line inscription is recorded on the upper rim of the pedestal of a Jain image from Mathura. It is, at present, in the Government Museum, Mathura and its number is 45.3208. The *year 70 2*, *hemanta māsa 2* and *divasa* or the *day 10 2* are clearly legible. The name *Jayadevī* who was the *(bhāgi)nīya* or *sister's daughter* of ..... (and had caused the image of) *bhāgavata Vardhamāna* (to be set up), can be deduced from the letters in the second line of this damaged

1. *EI*, Vol. X, pp. 114-115, no. VIII.

and incomplete inscription. The inscription is incised in *Brāhmī* letters of the Kushāṇa period. The year 72 helps to ascribe it to the reign of *Vāsudeva*. The inscription reads:[1]

1. -- 70 2 he masa(e) 2 divase 10 1 ē
2. -- niye Jayadevīye bhagavato Vardham(ā)

Translation: In the *year 72*, in the *second month* of *hemanta* or the winter season, on the *eleventh day*, (at this time) --- *Jayadevī*, the *bhāginīya* or *sister's daughter* (caused this image of) *bhāgavata Vardhamāna* (to be set up).

130. ..... saṁ 74/ grī 1/ di 5

A *chaturmukha* or a four faced image of *Tīrthaṁkara* has an inscription incised on the four sides of the pedestal of the image. The inscription has two lines, more or less mutilated, on each face. The second line of the third face is broken. The epigraph records the dedication of some object, name of which is lost, in the *seventy fourth year*, in the *first month* of *grīshma* or summer and the *fifth day*. It is the gift of *Dharavalā*. The symbol for *year 70* is not distinct in the impression, but can be deciphered on the original stone. The inscription is engraved in *Brāhmī* characters, and its language is *Sanskrit* mixed with *Prākrit*.

The inscription reads:[2]

A.1. [Saṁ 70]4 gra 1 di 5 aya varanato gaṇa[to]
2. [ku]lato vajanakarito śākha[to] Aya-Sirik[āto]
B.1. ... nadhanasya vāchakasya śiśiniye A[ryya]
B.2 .....sasa.....
C.1. Gahavalāya paṇatidhariye śiśiniye aryadāsiye ----
2. .....
D.1. .....deva[sya] kuṭu[ṁ]biniye Dharavalāye dati.....
D.2. saśuye.....

Translation: In the *year [7]4*, the *1st [month]* of *grīshma* or summer, the *5th day*.....the gift of *Dharavalā*, the wife of .....*deva*.....[at the request of].... *āryadāsi [ārya=dāsi]*, the

1. Edited for the first time. Only noticed in BMA, XI-XII, p. 96, wherein the date recorded is 82.
2. *EI*, Vol. X, pp. 115-116, no. IX.

female pupil who obeys the command of *Gahavalā* ....of .... *sa* .....the venerable..... female pupil of the preacher .... *nadhana* ..... out of the venerable *varaṇa [vāraṇa] gaṇa*, the ....*kula*, the *vajanakari [vajranagari] śākhā* [and] the *Ayaśirika [Āryaśrika] saṁbhoga*.

131. ..... saṁ 74/ grī 1/ di 15

In his article, "Further Jain inscriptions from Mathura"[1] Buhler, has included a two line inscription from Kaman or *Kadaṁbavana*. This inscription was brought by Fuhrer. Buhler ascribes it to the Indo-Scythian period. However, it positively appears to be of the Kushāṇa period. The two lines of the inscription are incised on the base of a large seated Buddha. The last few letters of the inscription are engraved towards the end of the second line, but their subject matter is in continuation of the first line.

Without recording the name of the ruler, in whose reign this inscription was issued, the *year 74, grī 1* or the summer month first and the *fifteenth day*, help to ascribe it to the reign of *Vāsudeva*. It records the setting up of a statue of divine *Śākyamuni* as a gift of the monk *Nandika*, *in the Mihira-vihāra for the sarvāstivādin* teachers and for the welfare and happiness of the (donor's) parents and of all creatures. The inscription reads:[1]

1. **Siddhaṁ !! saṁ 70 4 gri 1 di 10 5 asmi Kshuṇe bhikshusya Nandikasya dānam bhagavato Śakyamuninā pratimā Mihira-vihāre a(chāryyā)ṇāṁ sarvvāstivādinam parigrahe mātāpitriṇam sa-**
2. **rvvasa(ta)ṇā ca hitasukhārttha**

Translation: Success! The *year 74*, the *first (month)*, of summer, the *fifteenth day*, -at this moment, a statue of divine *Śākyamuni (Śākyamuni*, was set up, as) the gift of the monk *Nandika* in the *Mihira-vihāra* or monastery, for the acceptance of the *sarvāstivādin* teachers, and for the welfare and happiness of (the donor's) parents and of all creatures.

1. *EI*, Vol II, p. 212, no. 42.

132. VĀSUDEVA

saṁ 74/ va 1/ di 30

Alexander Cunningham had found, in the *Jamālpur* mound, an oblong stone slab incised with a fragmentary inscription. The slab is not traceable, at present. Its right upper corner was broken off, and near the bottom a large piece of the surface of the stone has peeled off. The slab seems to have disappeared soon after its discovery. Rosenfield records its present location in the Indian Museum, Calcutta.

An impression of the inscription was found in the materials collected by the late Professor Hoernle. This impression bears a note on the margin probably written by Cunningham himself. The note reads: "The only impression now available. The stone has been lost at Agra." Moreover, two facsimiles were also available in the materials of Professor Hoernle. As recorded, one of these was an eye copy in red and on a slightly reduced scale and the second was pencil tracing on transparent paper, perhaps from the stone itself. Since China-ink, red and blue pencil had been used over it, the same practically is of little use.

The present inscription mentions the name of the king as *Vasu* ....Fuhrer had mentioned the name of a king *Vāsushka* and of his inscription, dated *saṁ* 76[1] but full details of any inscription of *Vāsushka* have never come to light. On the other hand, coins of BAZODEO or *Vāsudeva* are available.[2] Therefore, it is safer to complete the name of the king *Vasu* as *Vāsudeva.*

Another name *Kshanda mihi*, is mentioned in the 8th line. *Varāhamihira* is mentioned in another Mathura inscription of the time of the Kushāṇas.[3] *Varāhamihira* is already well-known as a famous astronomer. Perhaps, both were of Iranian origin. Therefore, it is possible to restore *Kshandamihi as Kshanda mihira.*

Talakiyam in the 6th line appears to be the name of some locality.

1. *IA*, 33, 1904, p. 106, note 55.
2. SS, *The Kushāṇa Numismatics*, 1985, pp 201-218.
3. Luders H, *op.cit.*, nos. 60, 61, 62.

The inscription records the *year seventy four* of *mahārāja, rārātirāja, devaputra Vasu* — or *Vāsudeva*, the *first month* of *varshā* or rains and the *twentieth day* in words and figures. It is written in *Sanskrit* mixed with *Prākrit* and engraved in *Brāhmī* letters of the Kushāṇa period.

The inscription reads.[1]

1. **mahārājāsya rā.....[2]**
2. **sya [?] devaputrasya Vāsu....**
3. **samvatsare 70 4 varsham[ā][3]**
4. **se prathame divase**
5. **tri{ṁ]ś[e] 30[4] asyaṁ puravvayaṁ**
6. **Talakiye mahadāṇḍa-**
7. **nāyakasya vā**
8. **ṇḍanasya Kshandamihi[5]**
9. **..... [mahādaṇḍa]**

Translation : In the *year 74*, of *mahārāja rā[jātirāja], devaputra, Vāsu[deva]*, in the *first month* of *varshā* or the rainy season, on the *thirtieth-30-day*, on this date, at *Talakiya* [or Talaki?] ... of the great general [?] *Valāṇa.....kshanda Mihi[ra].*

133. ..... saṁ 75/ he 1/ di 1

A two line inscription is recorded on the pedestal of an image of *Śākyamuni*.. Of the image, only the lower portion remains and shows the right half portion of the knee and traces of the folds of the upper dress. The inscription is from *Chaubara* mound, Mathura. The inscription is in the Government Museum, Mathura, and its number is 84.45.

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1. a. Cunningham, A, *ASI, AR*, 3, 1873, p. 32, no. 8, pl, 15; *NC, Ser* 3, Vol, 12, 1892, p. 50 no. 6b.
   b. Luders, H, *op. cit.*, p. 65-69, no. 30, pl; *IA*, 33, 1904, p. 106f, no. 20.
   c. *EI*, 9, 1907/1908, p. 241-246, pl.
   d. *EI*, 1, 1892, p. 373, note 7.
2. Restore : *rā[jātirājasya].*
3. Upper portion of *ma* and the *mātrā* are not clear.
4. Sign is indistinct.
5. *Kshetre Mihi-[mahādaṇḍa]*

The inscription is dated in the *year 75* and was issued in the *first month* of *hemanta i.e.*, the winter season and on the *17th day*. The name of the ruler is not mentioned, but it can be ascribed to the reign of *Vāsudeva*. The inscription records the installation of an image of *Śākyamuni* by the master of the *vihāra* or the monastery. The language of the inscription is *Sanskrit* influenced slightly by *Prākrit* and the characters are of *Brāhmī* script of the Kushāṇa period.

The inscription reads:[1]

1. **sam 70 5 he 1 di 10 7 asmikshunam vihārasvāmisya Hitākasya dhata**
2. **Balāye dānam bhagavato Śākymunisya pratimā pratishthapi[tā]**

Translation: In the *year 75*, in the *1st month* of *hemanta* or the winter season, on the *17th day*, at this moment the image of *bhāgavata Śākyamuni* is installed by *Balā*, the daughter of Hitāka, the master of the monastery, as a gift.

134. ..... saṁ 79/ he 4/ di 25

A three line inscription has been added to the Government Museum, Mathura. Its number is 89.2. It was recovered from a brick kiln near *Chaubara* mound, Mathura. It was found in the year 1989.

The inscription records the *year 79, 4th month* of *hemanta* or the winter season and the *day 25*. On this day a *bhikshu* or a monk, Vinayadhara who is a *sandhik* installed the image of Bodhisattva in the *Maja (madhya) vihāra*. The language of the inscription is *Sanskrit* mixed with *Prākrit* and it is engraved in *Brāhmī* characters of the Kushāṇa period.

The inscription reads:[2]

1. **sa 70 9 he 4 di 20 5 etasyāṁ purvvāyaṁ bhikshusya Vinayadharasya sandhikasya dānaṁ**
2. **Bodhisattva pratimā pra**

1. The details of the inscription are supplied by Smt. Pushpa Thakurail, Director, Government Museum, Mathura. The author is grateful to her.
2. *Ibid.*

3. **tishṭhāpitā maja vihāre**

Translation : In the *year 79*, in the *4th month* of *hemanta* or the winter season on the *25th day*, *bhikshu* or monk Vinayadhara, who is a *sandhika*, has installed, this gift of the image of Bodhisattva in the *Maja (madhya) vihāra* or monastery.

135. .....

saṁ 80/--/--

Lower part of a broken image of a Jaina *Tīrthaṁkara*, from *Kaṅkālī Ṭīlā*, Mathura, has a one line inscription incised on the upper rim of its pedestal showing a blurred *dharma-chakra* or the wheel of Law, worshipped by devotees. Except the *year 80* and a few legible letters, this inscription does not convey much information. The image is at present in the State Museum, Lucknow, as number J 29.

The inscription reads:[1]

... 80 ..... niva[r]tana dhana[dhita] .....

It is not possible to render any translation of it.

136. VĀSUDEVA

saṁ 80/he 1/di 12

Found in the north east of the mound, at *Kaṅkālī Ṭīlā*, Mathura, near the first temple, a headless seated Jina image has an inscription, of two lines, recording the dedication on the *twelfth day* of the *first month* of *hemanta* or the winter season, in the *year eighty* of the reign of *mahārāja Vāsudeva*. It is now in the State Museum, Lucknow, as J 30. The inscription is incised in *Brāhmī* letters and its language is *Sanskrit* mixed with *Prākrit*.

The inscription reads:[2]

1. **sidha mahārājasya Vāsudevasya sa[ṁ]80 hema va 1 di 10 2 etasa puvāyam ya**

1. Noticed by Rosenfield in his list. Edited for the first time.
2. *EI*, I, pp. 392, no. XXIV. Why *hama* and *va[rshā]* both?

2. ... **dhitu sa[ṁ]ghanadhisa[?] vadhuye Balasya.**

Translation: Success! In the *year 80*, the *1st [month]* of *hemanta* or the winter season, the *twelfth day*, of *mahārāja Vāsudeva*, — on that [date specified as] above, the daughter of the lay hearer *Sa* ... the daughter-in-law of *Samghanandi [Saṁghanandin]* of *Bala*...

137. ..... saṁ 81/ va 1/ di 6

A seated Jina figure was found at *Kaṅkālī Ṭīlā*, Mathura. On the upper part of its base, an inscription is incised in two lines. Its lower part is lost. The inscription records dedication at the request of *Datā*, on the *sixth day* of the *first month* of *varshā* or the rains, in the *year eighty one.* It does not mention the name of the ruler. The inscription is incised in *Brāhmī* letters and is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[1]

1. **Sa 80 1 va 1 di 6 etasya puvāye Ayikājīvāye a[ṁte]**
2. **vāsikīghi[ni]ye datāye nivatana [gra] haśiriye...**

Translation: The *year 81*, the *1st* [*month* of] *varshā* or the rainy season, the *6th day*, on that [date, as specified] above, at the request of *Datā*, the female pupil of *Ayika-Jīva [Āryikā-Jīvā] Grahaśiri [Grahaśrī]* ...

138. ..... saṁ 82/ va 4/ di 2

A seated image of a Jaina *Tīrthaṁkara* was found from Mathura. It has a four line inscription recording the *year 82* and the *4th month* of *varshā* or the rainy season and the *2nd day.* The upper and lower rims of the pedestal each has two lines of the inscription. The portion in between the rims shows, a *dharmachakra* or the wheel of law, being worshipped by male as well as female figures, some of which are garland-bearers, and two children. All of them are flanked by two lion-griffons upholding the pedestal. Possibly another line of writing could be

1. *EI*, II, p. 204, no. 21.

seen above the lower rim. The letters engraved on it are mostly illegible, except a few words could be picked and deciphered. The inscription is recorded in *Sanskrit* interspersed with *Prākrit* words and is inscribed in characters of the *Brāhmī* script of the Kushāṇa period. The inscription is at present, in the State Museum, Lucknow and its number is J 686.

The inscription refers to the donation of the image of *Vardhamāna* by Rudradeva.

The inscription is being published for the first time and is read as:

1. **sava 80 2 va 4 divase 2 etasya purvāyaṁ**
   koṭiyāto ..... yato ..... yato kulato .....
2. **..... girito ..... gaṇāto ..... tamidam ..... vihari sa va jā to dhara nā tasya bhaginiye**
3. **jatnā sthavireṇaṁ vaddnamā ninaṁ jānā ..... Rudradeva Dattaśilā Rudradeva samini ..... Grihamitrā Rudra**
4. **[ku]māragiri sa ma vāsita — tasanā Grahaśiri — ta jaya sa - mitrā**

Translation: In the year 82, in the *4th month* of *varshā* or the rainy season on the *2nd day;* this day, the image of *Vardhamāna,* the gift of *Rudradeva* and the *śilā* or the pedestal is the gift of *Grihamitrā,* wife of Rudradeva.

139. VĀSUDEVA

saṁ 83/ grī 2/ di 16

An image of a Jina seated cross-legged in meditation, with head and left arm missing from *Kaṅkālī Ṭīlā,* Mathura, has a two line inscription which records dedication of an image by *Jinadāsī,* wife of a *gandhika* [perfumer] on the *sixteenth day,* in the *second month* of *grīshma* or summer, in the *year eighty-three* of *mahārāja Vāsudeva.* The image is now in the Government Museum, Mathura as no. B 2.

The inscription incised in *Brāhmī* letters is written in *Sanskrit* mixed with *Prākrit.* It reads:[1]

1. **Siddhaṁ mahārājasya Vāsudevasya saṁ 80 3 gri 2 di 10 6 etasya purvvāye Senasya**

1. Vogel, *Cat. Mat. Mus,* p. 66, no. B.2; *I.A.* XXXIII, p 107, no. 21; *ASI, AR,* III, p. 34, no. 16.

2. **[dhi]tu Dattasya vadhuye vya .. cha .. sya gandhikasya - - vichitiye Jinadsiya pratimā.**

Translation: Success! In the *year 83* of *mahārāja Vāsudeva,* in the *2nd month* of *summer,* on the *16th day,* ... on that [date, specified as] above, ... an image, the pious gift of *Jinadāsi,* the daughter of Sena, the daughter-in-law of *Dattā,* the wife of the perfumer *Vya .. cha...*

140. .....

saṁ 83/ grī 2/ di 25

An image of a Jina seated cross-legged in meditation, with hand and left arm missing, has one line inscription recording only the *year eighty three,* the *second month* of *grīshma* or the summer season, the *twenty fifth* day. It is in the Government Museum, Mathura and bears number B 3. The inscription is incised in *Brāhmī* letters and is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[1]

Siddham saṁ 80 3, grī 2, di 20 5 etaye purvvaye.

Translation: In the *year 83, 2nd month* of summer, the *25th day.* On that date...

141. VĀSUDEVA

saṁ 84/ grī 2/ di 5

An image of the Jina *Rishabhanātha,* was found in November 1908, on the bank of the *Balabhadra Kuṇḍa,* Mathura, where it was used as a grinding stone. It is now in the Government Museum, Mathura as no. B 4.

A three line inscription records erection of an image of the *Lord arhat Rishabha* at the request of *Kumāradatta* by ..., the wife of ..., the daughter-in-law of *Bhattadatta Ugabhinaka,* on the *second day,* of the *second month* of *grīshma* or summer, *year eighty four,* of the time of *mahārāja, rājātirāja, devaputra, shāhī,*

1. *ASI, AR* III, 1873, p. 34, no. 17; Vogel, *Cat. Mat. Mus.,* B.3.

Vāsudeva. The inscription is incised in *Brāhmī* letters and its language is *Sanskrit* mixed with *Prākrit.* The inscription reads:[1]

1. **Siddha[ṁ] mahār[ā]jasya r[ājā]tiriājasya devaputrasya [shāhi] V[ā]sudevasya rājya-sa[ṁ]vatsare 80 4 grishma māse dvi 2**
2. **di 5 etasya pur[vā]yāṁ Bhaṭṭadattasya Ugabhinakasya vadhūe Aindrasya kuṭubinie kotabhauka Koṭabhavāe**
3. **bhagavato arhato Rishabhasya pratimā pratishṭhāpitā Dharasahasya kuṭubinie-migutta-Kumāra[d]ttasya nirvarttana.**

Translation: Success! In the reign of *mahārāja rājātirāja, devaputra, shāhī, Vāsudeva,* in the *year 84,* the *2nd month* of *grishma* or the summer season, the *5th day,* on that [date specified as] above; *Koṭabhavā*... the wife of *Ainnra,* the daughter-in-law of *Bhaṭṭadatta Ugabhinaka* has erected an image of the Lord, the *arhat Rishabha,* at the request of *Kumāradatta*...

142. ..... saṁ 84/ va 3/ di 25

An inscription, engraved on the pedestal of an image of Jaina *Tīrthaṁkara Vardhamāna,* records the gift of an image of *Vardhamāna* by *Okharika,* the daughter of *Damitra* and *Datta,* on the *twenty fifth day,* the *third month* of *varshā* or the rains, in the *year eighty-four.* It is in Government Museum, Mathura as number 490. The inscription is incised in *Brāhmī* letters, and is written in *Sanskrit* mixed with *Prākrit.*

The inscription reads:[2]

1. **siddha[ṁ] sa[ṁ] 80 4 va 3 di 20 5 etasmi purvaya[ṁ] Damitrasya dhit[u] Okha-**
2. **rikāye kuṭubiṇiye Datāye dānaṁ Vardhamāna-pratimā pratithāpitā.**
3. **gaṇato koṭṭiyāto [ba] ..... s[ya] Satyasenas[ya] śivā[shya] dharavridhisya ni[rvartana]**

Translation: Success! On the *25th day,* of the *3rd [month]* of *varshā* or the rains, in the *year 84,* on this occasion as specified, [this] image of *Vardhamāna,* a gift of

1. Vogel, J Ph, *Cat. Mat. Mus.*, p. 67, no. B.4; *JUPHS* 23, Agrawala, VS, p. 39, no. B.4.
2. *EI,* XIX, p. 67, no. IV.

Okharikā,[1] the daughter of *Damitra*, and *Datā [Dattā]*, the wife of a house-holder, was set up under the advice of ... *Satyasena* and ... *dharavridhi*, of the *koṭṭiya-gaṇa*.

143. ..... saṁ 85/ gri 3/ di 8

A one line inscription is recorded on the pedestal of a damaged image from *Kaṅkālī Ṭīlā*, Mathura. The *year eighty five*, the *third month* of *grīshma* or the summer season and the *eighth day* are clearly recorded. The possible reading of the letters does not help to infer any further information. The inscription reads:[2]

sam 80 5 gri 3 di 8 — vāchaksya dvita sihila.

Translation: The *year 85*, the *third month* of *grīshma* or the summer season, — of the *vāchaka dvita sihila*. The day numeral is not clear.

144. ..... saṁ 86/ grī 4/ di 5

A two line inscription is inscribed on a *Ekamukhi Śivalinga*. It appears that the *Śivalinga* is made out of a stone lintel most probably of the second century B.C. It was purchased by the Government Museum, Mathura and is at present preserved in it. Its number is 88.155.

The inscription recorded on the *Śivalinga* is inscribed in characters of the Kushāṇa period. It is the only epigraph recorded on a *Śivalinga* which has been found, so far. It does not record the name of the ruler. The *year 86* helps to ascribe the inscription to the reign of *Vāsudeva*. The *4th month* of *grīshma* or the summer season is also recorded alongwith the *year 86*. The inscription refers to the installation of an image of *bhagavān Īśvara i.e.*, the Almighty God. At the time of the issue of the inscription, a *Śivalinga* was accepted equal to the Almighty God.

1. A similar name occurs in serial 167, below.
2. *Indian Archaeology – a Review*, 1974-75, p.50, 14th line from bottom.

The two line inscription reads, as:[1]

1. **Bhagavato īśvaro pratishṭhāpitā**
2. **saṁ 80 6 grī 4 di 5**

Translation: The image of *bhagavāna Īśvara* or the *śivalinga* is installed on the *5th day* of the *4th month* of *grīshma* or the summer season, in the *year eighty six.*

145. ..... saṁ 86/ he 1/ di 12

An inscription incised on the pedestal of a small seated Jina, with head lost, is now in the State Museum, Lucknow as number J 32. It records dedication by daughter of *dasa [dāsa],* wife of *Pṛiya [Priya],* at the request of *Vasulā,* pupil of *Sangamikā,* on the *twelfth day,* of the *first month* of *hemanta* or the winter, in the *year eighty-six.*

The inscription as usual is written in *Sanskrit* mixed with *Prākrit* and its script is *Brāhmī.* The inscription reads:[2]

1. **saṁ 80 6 he 1 di 10 2 dasasya dhitu pṛiyasya kutubiniye...**
2. **.[ka]to kulato Ayasa[ṅga] mi[ta]ya śiśiniye aya-vasula[ye] ni[va]tana**

Translation: In the *year 86,* in the *1st month* of *hemanta* or the winter season, on the *12th day* [was dedicated the gift] of ..., daughter of *dasa [Dāsa],* wife of *Pṛiya [Priya],* at the request of the venerable *Vasulā,* pupil of the venerable *Sangamikā,* out of the *[Mehi]ka Kula.*

146. ..... saṁ 87/ grī 1/ di 20

An inscription incised on the pedestal of a small squatted Jina, whose head is lost, was found at *Kaṅkālī Ṭīlā,* Mathura. It records dedication on the *twentieth*

1. The details of the inscription have been made available by Smt. Pushpa Thakurail, Director, Government Museum, Mathura and the author is grateful to her.
2. *EI,* I, p. 388, no. XII.

day, of the *first month* of *grīshma* or the summer season, in the *year eighty seven* [?] by *Mitra*, disciple of *Ārya Kumāra Nandī* of *Uchchenāgari*. The pedestal is preserved in the State Museum, Lucknow and its number is J 33.

The inscription engraved in *Brāhmī* letters, is written in *Sanskrit* mixed with *Prākrit*. It reads:[1]

1. **[saṁ 80 7?] grī 1 di [20 ?] a[smi]kshuṇe Uchchenagarasyāryya Kumāranandi-sishyasya Mitrasya**

Translation: In the *year 87* [?], in the *first month* of *grīshma* or the summer season, on the *20th* [?] *twentieth* [?] *day*, ...at this moment [?] of *Mitra*, pupil of the venerable *āryya Kumāranandi*, of him, of *Uchchenagara*.....

147. VĀSUDEVA

saṁ 87/ he 2/ di 30

A life size Jain image from *Kaṅkālī Ṭīlā*, Mathura , now in the State Museum, Lucknow or perhaps lost, has an inscription which records the *thirtieth day* of the *second month* of *hemanta* or the winter season in the *year eighty seven* of *mahārājā, rājātirāja, shāhī, Vāsudeva*.

The inscription engraved in *Brāhmī* letters and written in *Sanskrit* mixed with *Prākrit*, reads:[2]

1. **Siddhaṁ [1] mahārajasya rājātirajasya shāhi Vvāsudevasya**
2. **saṁ 80 7 he 2 di 30...**
3. **Hutasavāptayasya pitri suvāsikasya ritaka Śreshṭi**
4. **.....pa - - - - - - ma**

Translation: Success! In the reign of *mahārāja, shāhī, Vāsudeva*, on the *30th day*, of the *2nd month* of *hemanta* or winter, the *year 87*.....

1. *EI*, I, pp. 388-389, no. XIII.
2. *ASI, AR, III*, p. 35, no. 18; *IA*, XXXIII, p. 108, no. 22.

148. ..... saṁ 90 /va - -/ - -

An image of a Jina, seated cross-legged in *dhyāna mudrā*, was found from *Kaṅkālī Ṭīlā*, Mathura. It has a considerably mutilated inscription. One of the lines is above and the other under the relief. Some letters are traceable under the second line. It records dedication out of the *koṭṭiya gaṇa, pavahaka [praśnavāhaka] kula* and *majhama śākhā*, in the *year 90* [?] and in *varshā* or the rainy season. Its importance lies in the mention of the *majhama śākhā* and the *pa-vahaka kula*. The *kula* can be identified with the *praśnavāhaka* or *paṇhavāhaṇya kula* of the Jain tradition. The image of the *Jina* is in the Government Museum, Mathura. Its number is B 5. The inscription is incised in *Brāhmī* letters and is written in *Sanskrit* mixed with *Prākrit*. The inscription reads:[1]

A.1. Sa[ṁ]va [90 va] ... [ku]tu[m]banie cha d[i]nasya vadhuye

B.2. ko[ṭṭiyato]ga[na]to [Pa]va[ha]kato kulato majhamāto śākhā[to] prasanikaya Bhaṭibalae[tha]bhani

3. ye d[a]na[m]

Translation: In the *year ninety, va[rshā]* or rains, of daughter-in-law of *Dina*, of *koṭṭiya gaṇa*, of *Pa-va-ha-kula*, of *mahjama śākhā* ... of *Bhaṭibala* ...

149. ..... saṁ 91/ - -/ - -

A fragmentary stone channel was found in the debris of a house in *Mātā Gali* [or lane], Mathura, and acquired for the Government Museum, Mathura, in August, 1917. It is there now as no. 1350. The inscription is complete at the top and at the bottom, but is broken off at ends. It records the erection of something, possibly the channel itself, on a piece on which it is engraved, in a monastery designated as *Chutaka-vihāra* or the *mango monastery.*

The inscription written in *Sanskrit* mixed with *Prākrit* is inscribed in *Brāhmī* letters and reads:[2]

1. .....pito cutaka-vihāre vyāstā.....

1. *EI*, II, p. 205, no. XXII; *ASI,AR*, III, p. 35, no. 19. Two impressions of this inscription are given in the plate; the upper impression in the plate is reproduced in *EI* and the lower in the *ASI, AR.*
2. *EI*, XIX, pp. 68-69, no.VII.

2. **[ma] h[ā] sāṅghikana dharma-va[ba]la**
3. **.....[va]rshaṇā 90 1 kāruṇika .....**

Translation: ..... was erected ..... for the increase of the religious merit and strength of the *Mahāsaṅghikās* [residing] at the *Chūtaka-vihāra ... 91 year ...*

150. ..... **sam 92/he 1/di 5**

A stone fragment, found alongwith the pedestal of a Bodhisattva image, has four lines of an inscription engraved on it. The inscription is, at present, in the Government Museum, Mathura and its number is 2801. The inscription does not refer to the name of the ruler but is dated in the *year 92,* in the *first month* of *hemanta* or the winter season, on the *fifth day.* The year of the inscription helps to ascribe it to *Vāsudeva.* Name of a new *vihāra* or a monastery is mentioned in it, as *Veṇḍa.* A *bhikshu* or a monk *Grahadāsika,* resident of this *Veṇḍa-vihāra* had installed this image for the benefit and welfare of all the beings. The inscription is engraved in *Brāhmī* characters of the *Kushāṇa* period and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads, as:[1]

1. **sa 90 2 he 1 di 5 asya purvvaya[ṁ]**
2. **Veṇḍa[?]vihāre vāstavya bhikshusa graha**
3. **dasikasa sthuva pra[ti]shṭhā payatisa**
4. **rva satvanaṁ hita sukhāye**

Translation: Year 92, the *first month* of *hemanta* or the winter season; on the *fifth day,* on the date specified, of the *bhikshu* or the monk, *Grahadāsika,* resident of *Veṇḍa vihāra* or the monastery ... was installed ... for the benefit and welfare of all beings.

1. *JUPHS,* XI, p. 75; *EI,* 34, pp. 10-11.

151. ..... saṁ 92/ grī 2/ di - -

A fragmentary image of *Vardhamāna*, seated in *dhyāna-mudrā*, has a two line inscription. Portion, only of the left and right legs, and fingers, remain of the main image. The pedestal shows male and female worshippers and *chaurī* or *fly-whisk* bearers, adoring the Wheel of Law, or *dharmachakra*.

The upper rim of the pedestal has the inscription, most of which is lost, and records the installation of the image of *Vardhamāna*, in the *second month* of *grīshma* or summer, of the year *ninety-two*. From the year *ninety-two*, it is plausible to presume, that the image was installed during the reign of *Vāsudeva*. The 2nd line has completely peeled off.

This image is at present in the Government Museum, Mathura, and its accession number is 46.3223. The inscription is incised in *Brāhmī* letters. Its language is *Sanskrit*.

The inscription reads:[1]

... sya Vardhamānasya saṁ 90 2 gra 2 di ...

Translation:..... of *Vardhamāna*, *year ninety two*, *second month* of *grīshma* or the summer season, day...

152. ..... saṁ 93/ va - -/ - -

During excavations at *Kaṅkālī Ṭīlā* by Dr. Fuhrer, in the years 1890-91, an inscribed Jina image was found. It has a two line inscription. This image of *Vardhamāna* was installed by the daughter of a gold-smith *Deva*, at the request of the *gaṇi Nandi*, for the worship of the *arhat*. The image is at present in the State Museum, Lucknow as J 34. The first line refers to the *year 93* and *va[rshā]* or the rainy season. The inscription is written in *Brāhmī* characters of the *Kushāṇa* period. The language is *Sanskrit* mixed with *Prākrit*.

1. *Jaina Antiquary*, Vol. 16, no. 1, June, 1950, pp. 13-14.

The inscription reads:[1]

A. Namo arhato mahāvirasya saṁ 90 3 va

B.1. śishyasya gaṇisya nandiye nivartana Devasya Hairaṇyakasya dhitu ... ye...

2. - - - i.[bha].vato. Vardhamāna pratimā prati ... p[u]jāye..

Translation: Adoration to the *arhat Mahāvīra!* The *year 93,* the — month of *varshā* or the rainy season at the request of the *gaṇi Nandī,* pupil of ... an image of *deva Vardhamāna,* was set up by ——, the daughter of the goldsmith *Deva,* for the worship [of the *arhats*].

153. VĀSUDEVA

saṁ 93/ he 4/ di 25

A broken image of a standing Buddha has an inscription engraved on its pedestal. The image is, at present, in the Government Museum, Mathura, and its number is 76.1. It was unearthed during construction work of a new bridge over the Yamuna river, in Mathura. The language of the epigraph is *Sanskrit* with a slight influence of *Prākrit.* The letters are engraved in *Brāhmī* characters of the Kushāṇa period.

The inscription records the installation of an image and an umbrella of *Pitāmaha,* the God, who holds his own tenets, by a *kāyastha,* named *Śramaṇa.* The epigraph was issued during the reign of *mahārāja, devaputra, Vāsudeva,* on *twenty-fifth day, fourth month* of *hemanta* or winter, in the *year ninety-three.*

The inscription reads:[2]

1. **[Siddhaṁ] mahārājasya devaputrasya Vāsudevasya saṁ 90 3 he 4 di 20 5 asya [ṁ] purvvayaṁ bhaga[va]to pi-**
2. **tāmahāsya sva-matasya avirudhasya pratimā chhatraṁ cha pratishṭhāpitam aryya Dharmeśvaraṁ arya Māghaṁ**
3. **arya-dhanaṁ pitaraṁ cha [Śa]rvānaṁdi mātaraṁ cha Jiva[si]ri purask[ri]tya śramaṇe nāṁ Kāyastenāṁ**

1. *EI,* II, p. 205, no. XXIII.
2. *EI,* XXXVII, pp 151-153.

Translation: In the *year 93*, of the reign of *mahārāja, devaputra, Vāsudeva*, on *25th day* of the *4th month* of *hemanta* or the winter season, on that date specified as above, an image and a parasol of the divine one, the holy *Pitāmaha*, the god who holds his own tenets, who was never refuted [in respect of his tenets], has been installed by the venerable *Dhana* along with their father *Sarvanandi* and mother *Jīvaśrī*, after honouring the *Śramaṇa*, a *kāyastha*.

154. ..... saṁ 95/ grī 2/ di 18

A sculptured panel was unearthed from the south-east part of *Kaṅkālī Ṭīlā*, Mathura. The panel shows a *stūpa* and four worshippers, one of which is a *nāga*. An inscription on the upper part records the gift of the wife of *Dhanahastin*, daughter of *Grahadata*, out of the *koṭṭiya gaṇa*, the *sthānīya kula*, and *vaira śākhā*, on *eighteenth day*, in the *second month* of *grīshma* or the summer season, in the *year ninety five*.

The inscription is engraved in *Brāhmī* letters and is written in *Sanskrit* mixed with *Prākrit*. It is at present in the State Museum, Lucknow, and its number is J 623. The inscription reads:[1]

1. **Siddham saṁ 90 5 [?] grī 2 di 10 8 koṭṭi[y]āto gaṇāto thāniyāto kulāto vairato śā vā[kha]to āryya araha...**
2. **śiśini Dhama[thā]ye ranivartana[a] —— Grahada[ta] shasya dhi[u Dhanahathi...**

Translation: Success! In the *year 95* [?], in the *second* month of *grīshma* or the summer season, on the *18th day*, - - - - at the request of *Dhamatha* [?], the female pupil of *Āryya Araha [dianne]* from *koṭṭiya-gaṇa*, from *thānīya kula*, from *vaira śākhā* ...[the gift] of... the daughter of *Grahadata*, the wife of *Dhanahathi*...

155. ..... saṁ 97/ va 1/ di -

The upper and lower rims of the pedestal of an image of a seated Jina are inscribed. It has been suggested to refer this inscription to the Gupta era on

1. *EI*, 1, p. 392, no. XXII.

the basis of the style of its letters.[1] Name of a king is not mentioned in it. However, the style of the image and the date, if it is read correctly, help to presume it to be of the Kushāṇas and in that case of Vāsudeva.

Till 1907, the sculpture was preserved in the Delhi Municipal Museum, its provenance is not known; but from the style and kind of the stone used, it is presumed to have originated from the *Kaṅkālī Ṭīlā,* Mathura. It is at present in the Government Museum, Mathura and is numbered as B 31.

The inscription is written in *Sanskrit* mixed with *Prākrit* and it reads:[2]

1. **vva[ta] [90 7 varshā m[ā] 1 koṭeyagaṇa vairaśākhina**
2. **ddharma[mapa]tnya Damin- - -iye [Vardha]m[ā]na maṇḍavikā pratishṭhāpita[ā]**

Translation: In the *year 97,* in the *1st month* of *varshā* or the rainy season, [at the request of] .. belonging to the *vaira[vajra] śākhā* of the *koṭeya gaṇa*... a small pavilion for *Vardhamāna* was created by *Dāmini,* the wife of ...

156. VĀSUDEVA

saṁ 98/ va 4/ di 11

A standing naked image of a Tīrthaṁkara was found at *Kaṅkālī Ṭīlā,* Mathura. It is reported to have been lost as stated by Rosenfield. An inscription on it records the gift of the daughter of the daughter-in-law of the perfumer *[gandhika] Varuṇa* out of the *Dehikiya gaṇa, Paridhāsika kula,* and *Paita-Putrikā śākhā,* on *11th day* of *fourth month* of *varshā* or the rainy season in the *year ninety-eight.*

The inscription is written in *Brāhmī* characters and its language is *Sanskrit* mixed with *Prākrit.*

The inscription reads:[3]

1. **Siddha[ṁ] namo arhato Mahāvīrasya devanāgrasya - rājñā Vāsudevasya saṁvatsare 90 8 varshā māse 4 divase 10 1 etasyā**

1. Luders, H, *op.cit.* p. 53, no. 23 and pl.
2. Vogel, J Ph, *Cat. Mus. Mat,* 1910, p. 74, B 31.
3. *ASI, AR,* III, p. 35, no. 20 ; *IA.* 33. pp. 108-109.

2. **purvvāye aryya-Dehiniyāto gaṇā[to] Paridhakā kula vapeta putrika cha śākhāto gaṇisya aryya Devadata[s]ya na-**
3. **ryya-kshanasya**
4. **prakagiriṇaṁ**
5. **kihadīye prajā**
6. **...tasya Pravarakasya dhitu Varuṇasya gandhikasya vadhūye Mitrasa..... data gā[?]**
7. **ye...[bhaga]vato Mahā[vīrasya]**

Translation: Success! adoration to the *arhat Mahavira [Mahāvīra]*, the ... ! In the *year 98* of *rājan Vāsudeva*, in the *4th month* of *varshā* or the rainy season, on the *11th day*, on that [date, specified as] above, at the request of ..... the *gaṇi [gaṇin]*, the venerable *Devadata [Devadatta]* out of the venerable *Dehikiya gaṇa*, the *Paridhāsika kula*, the *Petaputrikā [Paitaputrikā ?] śakhā*, the gift of - - - - of the venerable *kshema* ..... the daughter of *Pravaraka*, the daughter-in-law of the perfumer *varuṇa*.....*Mitrasa*..... [adoration to the holy Mahavira *[Mahāvīra]*.

157. ..... saṁ 98/ he 1/ di 5

Inscribed on the base of a squatted Jina, a one line inscription records dedication out of the *koṭṭiya gaṇa* and *uchchanāgarī śākhā*, on *fifth day*, of the *first month* of *hemanta* or the winter season, in the *year ninety-eight*. It is from *Kaṅkālī Ṭīlā*, Mathura. The image is at present in the State Museum, Lucknow and its number is J 35. The inscription is engraved in *Brāhmī* characters of the Kushāṇa period and its language is *Prākrit*.

The inscription reads:[1]

sa 90 8 he 1 di 5 asma kshuṇa ka[o]ṭṭiyāto[o] gaṇāto Uchanāga.....

Translation: The *year 98, 1st [month of] hemanta* or winter, the *5th day*, at that moment, of the *koṭṭiya gaṇa*, the *uchanāgarī [uchchanāgarī]* [*śākhā*].....

1. *EI*, II, p. 205, no. XXIV.

158. VĀSUDEVA

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A fragmentary pedestal, from *Lakhanu*, Hathras, showing a rampant lion to proper right and upper portions of two standing figures, has a two line inscription incised on the raised rim, recording only the name of *mahārāja Vāsudeva*. It is in the Government Museum, Mathura. Its number is G. 38. The inscription is written in *Sanskrit* mixed with *Prākrit* and its characters are of *Brāhmī* script. It reads:[1]

1. **Mahārājasya Va[su]...**
2. **sya vadhuye Sena[sya]...**

Translation: Of *mahārāja Vāsu[deva]:* of the daughter-in-law of *Sena*.

159. VĀSUDEVA

saṁ 170/he 2/di 3

In the collection of the Asian Art Museum, in San Francisco, USA, an inscribed sculpture, number 138654, shows a male figure standing under a hood formed by several snakes. The sculpture is made of well known red sand-stone with cream spots and belongs to the Mathura school of sculptures of the Kushāṇa age.

On the pedestal of the image, a four line *Brāhmī* inscription is written in *Sanskrit* influenced by *Prākrit*. The image was installed during the reign of *V(v)āsudeva*, who was a *rājādhirājā*, *devaputra* and *shāhi*. These are the normal epithets used for *Vāsudeva* in his inscriptions.

Inscriptions of *Vāsudeva*, inscribed in *Brāhmī* characters are, so far, available upto the year 98. His earliest inscription, available is of the year 64 or 67. He appears to have ruled for at least 34 years.

The date of the present inscription is, 100+70 *i.e.*, 170. The dates in the inscriptions of *Vāsudeva* range from the year 64 to 98. Vāsudeva could never have such a long rule, so as to have ruled upto the year 170. Mukherji has suggested that the year 170 refers to the year of some era and not to the regnal year. According

1. Vogel., *Cat. Mus. Mat.*, 122, no. G. 38.

to him, it is an inscription of *Vāsudeva II,* the last known Kushāṇa emperor, whose reign is indicated by coins and Chinese and Armenian literature.

Mukherji concludes, "this date proves the continuity of the Kanishka Era in its second century and suggests that the king in question should have been the second and not the first Kushāṇa king of that name. Vāsudeva I known to have ruled from the year 64 or 67 to the year 98 of the Kanishka era, and so in a period much earlier than the year 170. The epigraph in question is the first known inscription of Vāsudeva II, the last known Kushāṇa emperor. His rule has, so far, been indicated by coins and Chinese and Armenian literature."

However, to arrive at a solution of the problem, the inscription has been included in this volume as of *Vāsudeva I* and its date accepted as 170.[1]

Mukherji suggests that letters *Vaṇi* in line 2 are preceded by two illegible letters which he presumes to be *Madhu* and completes the word as *Madhuvaṇa* and equates it with Mathura.

Tajahamara, son of *Mahadita* or *Mahāditya,* established an image of *Chakra* or *nāga* at *Vaṇi.* Both *Mahāditya* and *Tajahamara* were ethnically affiliated to the Śakas.

The inscription is mostly blurred but the following lines have been partly deciphered as:[2]

1. **- - - - (ti) rājasya (de)vaputrasya (Shā)hi**
   V(v)āsudevasya rājya (sam)vatara 100 70
2. **hima (pakshe) (di)tiye 2 divasa trī(tiye) etasya ... - - - - vaṇi Āryya**
3. **(cha)krasya pratimā pratishṭhāpitā maha (di)tasa Sakasya (suta)sya Tajahamara - - - -**
4. **- - - - praṇayāyi - - - -**

Translation: On the *third day,* of the *second 2 fortnight* of the *winter* (season), of the regnal *year 100 70* of *rājādhirāja devaputra shāhi V(v)āsudeva;* on this date, the image of noble *Chakra* is established (by) *Tajahamara,* the son of Śaka *Mahadita* .....

1. See SS, *Śakas in India* for the two Śaka eras.
2. *Indian Museum Bulletin,* Calcutta, 1987, Mukherji, BN, pp. 28-29, pl. fig. 1 and 2.

CHAPTER SIX

MISCELLANEOUS INSCRIPTIONS

160. ..... - -/ va 2/ dī 6

A Bodhisattva image recovered from the mound on the Circular Road, Mathura, has a fragmentary inscription, which neither mentions, the name of a king nor the year in which it was issued. The image is, at present, in the State Museum, Lucknow and is numbered as B 18.

Palaeography is not an exact evidence, but the form of expression of the date in the inscription prompts us to add it to our list.

The inscription reads:[1]

[va]rshāmāse 2 divase 6 [a]. da... [ṇena] Bodhisato p[ra]tish[th]apito mātā[i]...[h] a-e- y[e] [vav]o—

Translation: In the *2nd month* of *varshā* or the rainy season, on the *6th day*..... Bodhisattva, was set up by ... *ṇa* ...

161. ..... - -/ - 1/ di 30

A stone pedestal of a seated Buddha image was acquired from the *Dhunsarpara* quarter in Mathura city. Only the lower portion of the pedestal is preserved with remains of the legs of an attendant. The upper and lower rims of the pedestal are inscribed having two lines of the inscription on each rim. It is, at present, in the Government Museum, Mathura and bears number A 64.

1. *EI*, 10, 1909-10, p. 109, no.2. About 12 letters in the beginning seem to be lost.

The inscription records the *first month* and the *thirtieth day,* the year having been lost. This partially dated inscription has been included even though the name of the king is lost. *Devarakshitā,* daughter-in-law of *Phalguyaśa* appears to be the donatrix. The portion referring to the image is also lost.

The inscription reads:[1]

1. **.....[māse] [p]rat[tha] 1 divase 30 etasya**
2. **[pūrvāyām.....ye [Phalguya]śa[sya] vadh[ūy]e Devarakshi[tā]**
3. **.....[sa]r[va] satva-hita**
4. **.....**

Translation: [In *the year*—] in the *first-1st month* of - - - - on the *30th day,* on this [date]. [the gift] of..., the daughter-in-law of *Phalguyaśa [Phalguyaśa],* the ..... of *Devarakshitā,* for the welfare [and happiness] of all sentient beings.

162. ..... saṁ 1/- -/di 11

An inscription in eleven lines, on a split coping stone, is incised across it, not lengthwise, as normally done on a coping stone. It has a rosette carved on it. The stone is of yellow shade, which is somewhat different from the ordinary red sand-stone of Mathura. Still, it resembles several similar specimens from Mathura. Some scholars opine that most probably the sculpture had come from *Ramnagar* the ancient *Ahichchhatrā.* Nothing is known with certainty of the place of its discovery. It is at present in the State Museum, Lucknow, having number E 2.

The inscription reads the *year 1* in words and the *day 11* in numerals. It does not mention the name of a ruler. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely lost at the beginning of the portion, now available. The name of the great-grand father of the donor probably was ..... va-mitra.

1. Vogel, J Ph, *Cat. Mus. Mathura,* 1910, p. 62, A 64; Luders, H, *op.cit,* no. 76.

The script is *Brāhmī* and of the early Kushāṇa period according to Vogel and Luders. R.D. Banerji considers it to be of the Kshatrapa period. It, however, is of Kushāṇa period, even though name of a ruler is not available from the portions of the inscription.

The inscription is composed in pure *Sanskrit* and reads:[1]

1. **na[mo bha] gav[a]**
2. **ropāgharā**
3. **[va] rsh[e] pratha[me]**
4. **[di vā] se 10 1-[u]**
5. **[- -va] mitrasya pra**
6. **sya pautreṇa Śau**
7. **Bhargavi putreṇa**
8. **su Paṁchāliye**
9. **sthitena Pāti**
10. **kāyāṁ patitaḥ**
11. **itaḥ sthitena**

Translation: Adoration of the holy ..... in the *first year* ..... on the *11th day*..... by the great grandson of ..... *va-mitra*, the grandson of ..... (the son of) *Śau* ..... the son of *Bhārgavi* ..... standing (in ?) ..... belonging to the country of *Pañchālas*, ... fallen in ..... *Ka* — which stood here.

163. ..... --/--/--

Pedestal of a seated Jina image in *dhyāna-mudrā* or posture of meditation, has a two line inscription on its pedestal. Four worshippers are shown on its right side and three on its left side. The pedestal is supported by lions. The Wheel of Law or the *dharma-chakra* is worshipped by them with folded hands. It is at present in the State Museum, Lucknow, as number J 53.

1. *LMI*, pp. 194-195, no. 162; *EI*, 10, p. 107-108.

The upper and lower rims of the pedestal have the two lines of the inscription. Its language is as usual mixed *Sanskrit* and *Prākrit,* and the characters are of *Brāhmī* of the Kushāṇa period.

Rosenfield states that it is dated in the year 84. It has therefore, been included here. But the following reading of it does not show any trace of the year in the two lines either in words or numerals:

The inscription reads:[1]

1. Vardhamāna patimā vajaranadyamya dhitū [vādhu] vādhishiva

B.1. she ma(vu) sya kuṭimini dināya daṅ vādimashiye

2. - ka - ena na - rka ye - ta - ri ma.

Translation: An image of *Vardhamāna* the gift of *Dinā [Dattā]*, daughter of *vajaranadya [vajranandin],* daugher-in-law of *vādhiśiva* [vaiddhiśiva], housewife ..... *ī; vadimasi's* .....

164. ..... saṁ 16/--/--

A stone fragment containing the feet of a female figure resting on a footstool, has a fragmentary inscription consisting of two lines. Only a few words of these two lines are legible. The stone fragment was obtained from the village of *Sakna,* two miles west of *Ganeshra,* and five miles west of the city. It is at present in the Government Museum, Mathura, numbered as G 47.

The stone is inscribed in characters of the Kushāṇa period and Dr. Agarwala states that the few words of the first line mention the *year 16, month* name of which is lost.

The inscription reads:[2]

1. ---- va shorishā māsa ----

2. — tvana hita sukhā(rtham)

Translation: - - - - the *year 16, month;* for the benefit [*of sarvasattva*] *i.e.*; all sentient beings.

1. *EI.* II, p. 208, no. 33.
2. *JUPHS,* 23, p. 92.

165. ..... saṁ 145/ Kārtika -/ di 3

A one line inscription is incised on a stone slab or a fragmentary pedestal mentioning the year 145 in similar style as of recording the year in *Kharoshṭī* inscriptions as 100 40 5. It also records the month as *Kārtti i.e., Kārtika* and the *day three*. No other details are recorded. The *Brāhmī* letters appear to be similar to the inscription of Huvishka of *year 33* mentioned at serial 78 above. Some scholars take it to be of the Gupta period. It is in the Government Museum, Mathura, and its number is 58.4833.

The inscription reads:

samvvachha 100 40 5 Kārtti di 3

Translation: year 145, Kārtika (month), *day three.*

166. ..... saṁ 270/ - -/ - -

A round stone object from *Girdharpur Jitla*, Mathura, has a fragmentary inscription. The proper left side of the stone is lost. *Girdharpur* is a village situated about 3 miles west-south-west of the town. It is at present in the Government Museum, Mathura and its number is 1315.

The epigraph consisting of seven lines is engraved on this stone. This inscription is dated in the year 270 of a *mahārāja*. In the second line, the symbol for 200 is like that of *Brāhmī, sa*, but Dr. V.S. Agrawala takes it as numeral for 200. The two letters reading *varsha* are placed above the line. In the beginning of line 3, above the first two letters, there are traces of two letters, the first of which is like *tu* and the other is a cross. The letter *ta* may be supplied to complete the word *balādhikritasya.*

Since, palaeography is not a conclusive evidence, the inscription has been included here and when more material is available, it may be possible to decide, if it belongs to the Kushāṇa or some other dynasty.

Gotami (Gautami) appears to be the donatrix, who was the wife of some person styled as *balādhikrita*. This title is similar to such military titles as *balādhikrita* or *balādhyaksha*. The name of the officer is lost, the word *balana* in 3rd line may stand in conjunction with the 4th line as *balanasya dhitu*. The letter *tu(ma)* following line 3, needs explanation. Could *Balana* be similar to *Valana* or *Ulana* occuring in records of the Kushāṇa times.

The inscription is engraved in *Brāhmī* characters of the Kushāṇa period and is written in *Sanskrit* mixed with *Prākrit*.

The inscription reads:[1]

1. **varsh[a]**
2. **mahārājasyaa 200 70 bh[u]**
3. **Gotamiye balānā[s]**
4. **tu[mā]**
5. **baladhikāsya bh[u]**
6. **bhāryaye dānaṁ sa[r]va**
7. **[dha] pūcaye sap[itu]m[adu]...**

Translation: Of the *mahārāja*, in the *year 270*, the gift was made by *Balanādini*, a woman of the *Gautama gotra* and wife of the brother of the Commander of Forces, in honour of the Buddhas. This is the gift of the land called *sarpa-bhūmi*.

167. ..... saṁ 299/ he 2/ di 1

During Fuhrer's excavations at Mathura in 1895-96, a five line inscription was discovered. The name of the ruler, during whose reign it was issued, is not mentioned in it. However, the *year 299*, the *second month* of *hemanta* or the winter season, and the *first day* are available in the second line.

In the inscription, the first two numerical signs are distinct, the third is slightly blurred and of unusual form. The inscription was, however, incised after

1. Luders H, *op.cit*, p. 162 no. 123.

290 and possibly before the year 299. The name of the king is not mentioned, but his titles *mahārāja* and *rājātirāja* are recorded.

The general appearance of letters, helps to ascribe this inscription to a later Kushāṇa king, who possibly ruled after Vāsudeva. Another possibility is that the Kushāṇas had used two eras — one established by Kanishka and another started much earlier. This point has been extensively discussed by me in *Śakas in India.* It records the setting up of a *devakula* or temple by *Ujhatikā* daughter of ..... and *Okhārikā* (and) by *Okhā*, who was the lay-sister of *Śirika* and *Śivadinna.*

The inscription should be in the State Museum, Lucknow, as recorded in Indian Antiquary. It reads:[1]

1. **nama svarva śidhanaṁ ārahānanaṁ mahārājasya rājātirājasya saṁvacchara - sate du - - - -**
2. **200 90 9 hamata māsa 2 divasa 1 ārāhāto Mahāvīrāsya prātim[ā]**
3. **- - - - sya Okhārikāya vitu [dhitu] Ujhatikāya ca Okhāya śāvikā - bhāgīniy[e]**
4. **- - - - Śirikāsya Śivadināsya cha ete ārāhātāyatāne sthāpīt[o]**
5. **- - - - devakulaṁ ca**

Translation: Salutation to all the *siddhas, arhatas,* an image of the *arhat Mahāvīra* was set up in the *arhat temple* in the year 29[9?] of *mahārāja, rājātirāja,* in the *second month* of *hemanta* or the winter season, on the *first day,* by ..... and by *Ujhatikā,* daughter of — [and] of *Okhārikā,* by *Okhā,* the lay sister ..... of ..... *Śirika* and *Śivadinna* ..... and a temple.

1. *IA*, 37, pp.33, pl. facing p. 66.

PART II : KHAROSHṬĪ INSCRIPTIONS

CHAPTER SEVEN

INSCRIPTION OF VIMA

The two major scripts of ancient India are called *Brāhmī* and *Kharoshṭī*. *Kharoshṭī* was extensively used in the north-western portion and its border lands, forming part of the Indian sub-continent, which is included, now, in Pakistan. *Lalita-Vistara*[1] enumerates 64 scripts of which number one is *Brāhmī* and number two is *Kharoshṭī*. In *Fa-Yuan-Chu-Lin* of 668 A.D., *Kharoshṭī* is elaborated as *Kia-lu-se-to = Kha-ro-sa-ta =Kharoshṭa*.[2] The word *Kharoshṭo* in the Chinese language means "the lip of the ass."[3] The direction of writing *Kharoshṭī* is from right to left.

The regions of north-west-frontier of un-divided India and adjacent lands extending up to Central Asia, had abundant examples of the use of this script in the contemporary documents. On the other side, traces of spread of this script are found up to Bengal or ancient Vañga Desh. Dated inscriptions of the Kushāṇas, in *Kharoshṭī* script, found in the north-west-frontier province and adjacent regions, including, upper portions of Kashmir, with the addition of a few inscriptions from Mathura are included in the Part II of this volume. These inscriptions are arranged according to their dates, as in the case of the *Brāhmī* inscriptions.

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1. *IA*, Vol. XXXIV, p. 21.
2. *ibid.*
3. *ibid.*

The upper regions of Kashmir, now termed as 'Pakistan occupied Kashmir,' but legally a part of India, have three areas, famous as *Alam Bridge, Chilas* and *Hunza.* In these three areas, concentration of graffiti on rock have been discovered.

These graffiti are mostly scriblings. These do not record any donations nor do these comprise details of any event. These record the names of visitors to different sites or of those whose names the visitors wanted to commemorate. Further, these refer occasionally to the ruling king or the name of a satrap and to a date or both. These at times refer to a locality which could be included within the territory of the ruler mentioned by them.

Interestingly, these help prove that the ancient sites of *Alam Bridge* and *Hunza* were within the Kushāṇa empire. These two ancient sites could well have been in *Chi-pin* conquered by Kujula Kadphises.[1] These graffiti allude to Kushāṇa sway over a portion of the upper regions of modern Kashmir. Therefore, these graffiti give to history more dates of the rule of the Kushāṇa kings and *inter alia* add to the importance of the graffiti.

Alam Bridge is a few kilometres to the west of the confluence of two rivers known as the *Gilgit* and the *Indus.* It is a few miles to the north of *Bunji* and to the west of *Rondu* on the Indus river. Near and to the east or south east of *Alam Bridge,* graffiti on rock have been found in a few groups. The inscriptions found in the locality of *Alam Bridge* are in *Brāhmī, Kharoshṭī* and *Tibetan* scripts and in the *Gāndhārī Prākrit, Sanskrit,* hybrid *Sanskrit, Apabhraṁśa, Tibetan* and pre-*Burushaski* [?] languages. These graffiti include inscriptions, besides drawings of great religious and iconographic importance. These inscriptions have been edited by G. Fussman.[2]

To the south of *Alam Bridge* and *Gilgit* and to the west of *Astor* is *Chilas.* The ancient name of this district was *Śilavaṭa* [Al-Bīrūṅis *Shiltās*]. In this area, seven sites on the right, having graffiti and ten similar sites, on the left of the

1. *Indian Museum Bulletin,* 1987, Mukherjee, B.N.
2. *Bulletin de l'Ecole Francaise d' Exreme-Orient,* Paris, 1978, Vol. LXV, pp. 1.f.

river Indus have been noticed. The inscriptions at *Chilas* have been edited or noticed by A.H. Dani.[1] These inscriptions are in *Brāhmī, Kharoshṭī, Chinese* and *Sogdian* characters and in *Gāndhārī Prākrit, Sanskrit, Chinese* and *Sogdian* languages.

The region of *Hunza* is much to the north of *Alam Bridge* near *Nagar* and on the left bank of the *Hunza* river. The locality of *Hunza* is on the other side of the river. Opposite to *Hunza* and on the left side of the *Hunza* river, not very far from village called *Ganesh* is a massive rock or rather a group of rocks bearing graffiti. The inscriptions on the rocks of *Hunza* have been edited or noticed by A.H. Dani.[2] These inscriptions are in the *Brāhmī, Kharoshṭī* and *Chinese* characters and in *Prākrit, Sanskrit* and *Chinese* languages. These inscriptions, which are in *Kharoshṭī* characters refer to Kushāṇa kings and are accepted to have been dated in the era followed by Kushāṇa rulers. One inscription refers to *Vimo Kadhataprisa* who could possibly be Vima Kadphises.

These graffiti from *Hunza,* clearly indicate the Kushāṇa rule, in the region, in which these inscriptions have been inscribed on the rocks. If all the records are taken into account, the Kushāṇa rule should have been in the region at least from the period of Vima to that of the year 91 of the reign of Vāsudeva. The records from *Hunza,* starting from the *year 34* of the reign of Huvishka give at least 11 dates of Huvishka and Vāsudeva.

The epigraph of the year 7, also from *Hunza,* [HK 3] belongs to the period of Kanishka whose name is again recorded in an undated document [HK 2]. HK 1, referring to Vima, is the earliest dateable record of Kushāṇa rule in this region. This inscription mentions Vimo Kadhataprisa, who could possibly be equated with Vima Kadphises. A male figure, in well-known Yueh-chih dress, is engraved near this inscription on the *Hunza* rock number 1. This also suggests the familiarity of the artists concerned with the appearance of the Yueh-Chih royal personages.

G. Fussman has designated the two sites at *Alam Bridge* area, where *Kharoshṭī* inscriptions have been discovered, as *A* and *B*. Since some of the inscriptions

1. Chilas. *The City of Nanga Parvat,* [Dyamar], Islamabad, 1983, pp. 58 ff.
2. *Journal of Central Asia,* Islamabad, 1985, Vol. VIII, no. 2, pp. 5f.

do not refer to any Kushāṇa king by name, but on the basis of palaeography [?], these have been assigned to the era of Kanishka. As such, these have been included here, subject to their confirmation as of the Kushāṇa era, when further material, in course of time, throws a definite light on them.

Reference to a Kushāṇa king or a date is available in the graffiti in the areas of *Alam Bridge, Chilas* and *Hunza.* The graffiti from the *Hunza* area record either the year, or at times the month, and the day and the name of the relevant king. Graffiti at *Alam Bridge* have different dates, but none of these record the name of a Kushāṇa king. At *Alam Bridge,* a graffiti refers to a *yuvarāja* or the crown prince. Royal epithets, *mahārāja, devaputra* are mentioned. The name *Gushaṇa,* as comparable with the word *Kushāṇa,* helps to establish their relations with the Kushāṇa rulers. Mention of kshatrapas, establishes the fact that the Kushāṇas had ruled these regions through their governors designated as such. Kujula Kadphises, a Kushāṇa king had used the title *yavuga.* This title is used in one of the inscriptions from *Hunza.*

Besides, *Alam Bridge, Chilas* and *Hunza,* many inscriptions from a large number of excavated or non excavated sites are included in this second part of the volume.

168. VIMA KADPHISES - -/ - -/ - -

The group of rocks in *Hunza* area bear several inscriptions indicating Kushāṇa rule. The graffiti are in the *Kharoshṭī* script and the language is *Gāndhārī Prākrit.* These are on rock number 1 and rock number 2.[1] Inscription number HK 1 of Mukherji occurs on the eastern face of rock number 1. This is number 17 according to Dani. It is inscribed in an inclined fashion, a little above the head of a standing male figure wearing a peaked helmet or a crown.

If the reading Vimo is acceptable, it may refer to Vima, the Kushāṇa ruler.

1. A.H. Dani, *The Sacred Rock of Hunza, Journal of Central Asia,* Islamabad, 1985, Vol. VIII, no. 2, p.9.

The reading of the other word Kadhatprisa in the inscription may be taken as a variant or corruption of the term Kadaphisa. This expression was used as an epithet by Vima and his father Kujula. Old Iranian *Kāta-paisa,* means "of honoured form."[1]

The inscription has been read and translated as follows:[2]

L1. [Ma]haraja U[or Du]Vimo

L2. [Ka]dhatapri [sa]

Translation: The Great King U [or Du] Vima Kadhatprisa.

1. *Indian Museum Bulletin,* 1987, p.19, B.N. Mukherji.
2. *The Kushāṇa Genealogy,* Mukherji, B.N., Calcutta, 1967, pp 45-47.

CHAPTER EIGHT

INSCRIPTIONS OF KANISHKA

169. KANISHKA --/--/--

A graffito is inscribed on the eastern face of rock number 1 from *Hunza.* It has been detailed by A.H.Dani.[1] He has numbered it as 9, whereas Mukherji numbers it as HK 2. The reproduction in the article is of a poor quality. Dani describes it as a gift to the Buddhist congregation of the Lord of Gushaṇa or of Kushāṇa, the great king Kanishka. The word *saṁgha* used in the inscription literally means a congregation. It may allude to a monastery where a congregation of monks could meet. *Shāh jī kī Ḍherī,* at Peshawar, which is the remains of the *Kanishka-vihāra,* is associated with Kanishka and a reference to the same is in this inscription.

Dani has read it as:[2]

[Gushaṇa] deva maharayasa

Kanishkasa saṁghe dana

Translation: A gift of the Buddhist congregation of the Lord of *Gushaṇa* or Kushāṇa, the great king Kanishka.

170. KANISHKA saṁ 1/--/--

Shāh-jī-kī-Ḍherī, outside the *Ganj Gate* of Peshawar city, now in Pakistan, has extensive remains of a large *stūpa* of Kanishka, and has been mentioned by

1. *JCA,* VIII, no.2, 1985, p.25.
2. *Indian Museum Bulletin,* 1987, p.19, Mukherji, B.N.

the Chinese pilgrims. In its relic chamber, a cylindrical copper casket was found. Its lid had three figures identified as *Buddha, Brahmā* and *Indra.* The main body of the casket is decorated with a series of three Buddha figures supported by a long undulating garland upheld by little Erotes, with larger worshipping figures at intervals, which device terminates at a larger group of figures, representing king Kanishka, standing between the Sun and the Moon, the *Miiro* and *Mao* respectively of Kanishka's coins.

The *Kharoshṭī* writing is punched into the metal in a series of faint dots. These occur on the upper surface of the lid, between the flying geese, on the lower edge of the lid and in the lower spaces, above and below the figures, decorating the main body of the Casket.

It records, dedication of the Casket by a slave *Agiśala,* the *navakarmika,* in Kanishka-*vihāra* or *monastery,* in Mahāsena's *saṁghārāma,* for the acceptance of the *sarvāstivādin* teacher. It is dated in the *year 1* of *mahārāja* Kanishka. The four records are:

a) the first record is incised on the upper surface of the lid, beginning behind the figure of the Buddha and running across the petals of the lotus, with which the surface is decorated and reads:

acharyana[ṇa] sarvastivatina[ṇa] pratigrahe;

b) the second is incised on the lower edge of the lid, between the figures of the flying geese and records:

saṁ [1 ma][haraja]sa Kani[ṇi]skhasa imaṇa[na] g[r]ar [e][dha] ...g[r]aryaka;

c) The third is found on the main body of the casket, between the heads of the figures of the principal frieze, and reads:

deyadharme sarvasatvana[ṁ] [ṇaṁ] hidasuhartha[ṁ] bhavatu

d) and the fourth is incised between the feet of the figures in the main frieze and reads:

dasa Agiśala [na]vakarmi a [Ka]ne[ṇe]shkasa vihare Mahasenasa saṁgharame.

These four form one inscription beginning with (b) and followed by (c) and (d) and ending with (a) reading, as:[1]

L.1. Saṁ [1 maharaja]sa Kani[ṇi]skhasa ... imaṇa[na] g[r]ar[e] [dha]... g[r]aryaka
2. deyadharme sarvasatvana[ṁ] [ṇaṁ] hida[ta] su[k]hartha[ṁ] bhavatu
3. dasa Agiśala ṇa[na]vakarmi [Ka]ne[ṇi]shkasa vihare Mahesena[ṇa] sa saṁgharame
4. acharyana[ṇa] sarvastivatina[ṇa] pratigrahe.

Translation: In the *year 1* of [the *mahārāja*] *Kanishka,* in the town *ima,* connected with the ...mansion, this religious gift-may it be for the welfare and happiness of all beings, - the slave Agiśala was the architect, in - *Kanishka vihāra,* in *Mahāsena's saṁghārāma,* in the acceptance of the *sarvāstivādin* teachers.

171. ..... saṁ 4/--/--

Alam Bridge having *Kharoshṭī graffiti,* has two main sites designated as points *A* and *B.* Site AK 1 of Mukherji can be compared to Fussman No. 7. Inscriptions from none of these sites refer to Kushāṇa king. Since some of these inscriptions are dated in years below the figure of 100 and scholars also taking palaeography, as an evidence, have, therefore, assigned these to the Kushāṇa age. These dates have been attributed by Fussman to the era of Kanishka.

An incomplete inscription refers to the *year 4.* The reading by the French scholar of the inscription is:[2]

... tra saṁ 4.

It apparently refers to the *year 4.* Any further information is not possible to deduce from the incomplete inscription.

172. ..... saṁ 5/--/--

Classified as AK 2 by Mukherji [against Fussman's number 5, 21], a much

1. *CII,* Vol. II, Part I, p. 135ff, pl. XXV.
2. *op.cit.,* p. 26, pl. XII, no. 19.

effaced inscription on rock number 5, from *Alam Bridge*, has been read and translated by him, as:[1]

sa 4 1 hadayasa.. p[u]tra

Translation: In the *year 5*, the son of *Hridaya*.....

The importance of the graffito lies only in the number of the *year 5*, and of the son of *Hridaya*.

173. ..... saṁ 7/ Jyeshṭha māsa/ di 5

Another graffito, number HK 3, is inscribed on the southern face of rock number 1, at *Hunza*. It is number 53 of Dani. It refers to the *year 7*, the *jyeshṭha māsa* and the *fifth day*. It refers to *Dharmasena*, who was the son of *Nathuvu*.

The inscription has been read by Dani, as:[2]

saṁ 4 1 1 1 mase jeṭha atra di 4 1 nathuvu putra Dharmasena.

Translation: In the *year 7*, during the month of *Jeṭha* or *Jyeshṭha*, on the *5th day*, *Dharmasena*, the son of *Nathuvu*.

174. ..... saṁ 9/ - -/ - -

Rock number 6, at *Alam Bridge*, has an effaced inscription. Fussman numbers it as 6, 6 and Mukherji, as number AK 3.[3] It only mentions the year 9. Fussman has read the inscription, as:[4]

sa 4 4 1 Budhapa

Translation: The *year 9*, *Budhapa*.

1. *op.cit.*, p. 20, pl. IX, no. 14.
2. *JCA*, VIII, no.2, 1985, .33.
3. *IMB*, Calcutta, 1987, p.17.
4. *op.cit.*, p. 23, pl. XI, no. 16.

175. ..... saṁ 9/--/--

Another inscription is engraved on rock number 8 from *Alam Bridge*. Fussman numbers it as 8, whereas Mukherji numbers it as AK 4. The graffito records that in the *year 9*, on the orders of the heir apparent *Vasu-dhārī-varaṇa*.....

The inscription has been read by Mukherji, as:[1]

1. **Yubharajṇa Vas[u]dharivaraṇa...**
2. **sabrati [samprati] sa 4 4 1 ... bhavasi [ti]**
3. **ade sahi**

Translation: In the *year 9*, this is done at this moment on the orders *[ādeśa]* of the heir-apparent *Vasu[ṁ]dhārī-varaṇa*.

176. ..... saṁ 9/--/--

An inscription is engraved on rock no. 10.3 at *Alam Bridge*, according to Fussman. It is number 3 of this rock.[2] Mukherji numbers it as AK 5. It mentions the *year 9*, and name of *Ḍanilasraṇu*, son of *Maraṁ*, who has inscribed the inscription. Mukherji reads it, as:[3]

1. **saṁ 4 4 1 Maraṁputru Ḍanilasraṇu**
2. **sabradi**

Translation: In the *year 9, Danilasraṇu*, the son of *Maraṁ*, now, at this moment, is inscribing this.

177. ..... saṁ x1/--/--

This inscription is engraved on rock no. 6, at *Alam Bridge*, according to Fussman.[4] He has numbered it as 6, 7. Mukherji numbers it as AK 6. It is

1. *Ibid*, pl XIII, nos 20-21; figs. 1 and 2
2. *op. cit*, fig 3, pl XV, no. 24, pp. 28-29.
3. *IMB*, 1987, p.17.
4. *op. cit.*, pl. XI, no. 16;

very much effaced. Fussman reads it, as:[1]

Sa [X] 1 Kasuksha

Translation: The *year [X] 1, Kasuksha [could it be Kanishka].*

178. KANISHKA

saṁ 11/ daisios māsa/ di 18

In *Sui vihāra,* which is the name of a ruined *stūpa,* about 16 miles south-west of *Bahāwalpur* in Punjab, Pakistan, a copper plate was found in 1869 by Rev. G. Yeates. It records the raising of the staff by the friar *Nāgadata,* disciple of the teacher *Damatrāta,* the disciple of the teacher *Bhava,* in *Damana,* on the *18th day* of the *month* of *Daisios,* in the *year 11,* during the reign of *mahārāja, devaputra, Kanishka.*

It is engraved in *Kharoshṭi* letters and its language is *Sanskrit* mixed with *Prākrit.* The inscription reads:[2]

L.1. Maharajasya rajatirajasya devaputrasya Kan[i]shkasya saṁva[t]śare ekadaśe saṁ 10 1 Daisi[ṁ]kasya masas[y]a divase[ṁ] aṭhaviśe di 10 4 4.

L.2. [aya]tre divase bhikshusya Nagadatasya dha[rma]- kathisya acharya-Damatrata-śishyasya acharya Bhave[va]-praśishyasya yaṭhiṁ aropayata iha Da[ma]ne

L.3. viharasvamiṇi[ṁ] upasika [Ba]lanaṁdi [ku]ṭiṁbini Balajaya mata cha imaṁ yaṭhiratiṭhanaṁ ṭhapa[i]chaṁ anu parivaraṁ dadariṁ sarvasatvanaṁ

L.4. hitasukhya bhavatu

Translation: [during the reign] of *mahārāja, rājātirāja, devaputra, Kanishka,* in the *eleventh year,* on the *eighteenth, day, 18,* of the *month* of *Daisios,* on this day, when the friar *Nāgadatta,* the preacher of the law, the disciple of the teacher *Damatrāta,* the disciple's disciple of the teacher *Bhava,* raised the staff, here in *Damana,* the mistress of the *vihāra,* lay votary *Balānandi* and her mother the matron, the wife of *Bala [or Balajayā],* in addition to this foundation of the staff, subsequently gave the enclosure. May it be conducive to welfare and happiness of all beings.

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1. *op. cit.,* p. 24.
2. *CII,* Vol. II, part I, p. 138 ff, pl. XXVI-1.

179. KANISHKA

saṁ 11/āshāḍha māsa/ di 20

At *Zeda*, which is a village, in Pakistan, near *Uṇḍ*, situated in 34° 3'N, and 72° 32' E, a stone inscription was found and is now in the Lahore Museum, Pakistan. It is numbered as I.2. The inscription is engraved in *Kharoshṭī* characters and is composed in *Sanskrit* mixed with *Prākrit*.

It records the digging of a well, and a water tank given as the gift of *Hipea Dhia* for the increase of the *sarvāstivāda*, in honour of *Kshatrapa Liaka*, on the *20th day* of the *month* of *āshāḍha*, in *Uttaraphālguna*, *year 11*, during the reign of the Lord, the *marjhaka Kanishka [mahārāja Kanishka]*.

The inscription reads:[1]

L.1.saṁ 10 1 ashaḍasa masasa di 20 utaraphalguṇe iśe kshuṇami

L.2.khade kue [mu]r[o]ḍasa marjhakasa Kaṇishkasa rajami[toyaṁ] da cha bhui daṇamukha Hipeadhiasa sa[rvasti]vadativadhase pujaṇe Liaka-

L.3.sa ksha[tra]pasa upa[ka] chaa mad[u]kata daṇa anugra[heṇa]v[udha]sa Saghamitrarajasa

Translation: The *year 11*, on the *20th day* of the *month* of *āshāḍha*, in *uttaraphālguna*, at this time, a well was dug, during the reign of the Lord, the *marjhaka Kanishka, [mahārāja Kanishka]*, and further a water giver, the gift of *Hipea Dhia*, for the increase of the *sarvāstivāda*, in honour of the *kshatrapa Liaka*, for the benefit of his mother. The gift is made through the favour of the elder *Saṁghamitra rāja*.

180. KANISHKA

saṁ 18/ Kārttika māsa/ di 20

Māṇikiāla, a village, having a group of ruins, in the Rawalpindi District, is situated in 33° 27' N and 73° 17' E, midway between *Hassan Abdal* and Jhelum. The remains consist of a great *stūpa*, south of the modern village.

Here, one of the smaller *stūpa* was excavated in 1834, in which ten feet below the ground level a cell was found covered with a massive stone which contained a *Kharoshṭī* inscription on its lower side. The inscription is, at present, in the *Louvre*, at Paris, France.

1. *CII*, Vol. II, part I, pp. 142 ff, plate XXVI-2.

It records the establishment of several relics of the Lord Buddha by *Lala*, a scion of the *Gushaṇa [Kushāṇa]* family, the donation master of the Kshatrapa Veśpaśi, along with the *vihāra* architect *[navakarmika]*, in *year 18*, during the reign of *mahārāja Kanishka*.

The inscription is written in *Kharoṣṭī* letters and its language is *Sanskrit* mixed with *Prākrit*. It reads, as:[1]

1. **saṁ 10 4 4 [Kartiyasa majh[e]divase 20] e[tra] purvae maharajasa Kaṇe-**
2. **shkasa Gushaṇa-vaśa-saṁvardhaka Lala**
3. **daḍaṇayago Veśpaśisa kshatrapasa**
4. **horamurt[o]sa tasa apanage vihare**
5. **horamurto etra ṇaṇa bhagava Buddhajh[a]va**
6. **p[r]atistavayati saha tae[na] Veśpaśieṇa Khudachie[na]**
7. **Buriteṇa cha viharakara[vha]eṇa**
8. **sa[ṁ]veṇa cha parivareṇa sadha eteṇa ku-**
9. **śalamulena budhehi cha sha[va]ehi [cha]**
10. **samaṁ sada bhavatu**
11. **bhratara Svarabudhisaa agrapa[ḍi]aśae**
12. **sadha Budhilena navakarmigeṇa**

Translation: Year 18, on the *20th day*, in the *month* of *Kārttika*, on this day, during the reign of the *mahārāja Kaṇeshka*, the *general Lala*, the scion of the *Gushāṇa* race, the donation master of the *Kshatrapa Veśpaśi*—he is his donation master in his own *vihāra*—establishes several relics of the Lord Buddha, together with a triad: *Veśpaśia*, the *Khudachian*, *Burita*, the *vihāra* architect, and with the whole chapter. Through this root of bliss, together with the Buddhas and *śrāvakas*, may it for ever be for the principal share of [my] brother *Svarabuddhi*. [He was also associated] with *Burita*, the repairing architect.

181..... saṁ 18/ artemisios māsa/ di 10

A brass-casket, now lost and of unknown provenance, had a *Kharoshṭī*

1. *CII*, Vol. II, part I, pp. 145 ff, pl. XXVII-1.

inscription on its lid. It records enshrinement of *śramaṇ* Gotama's relics on the *10th day*, in the *month* of *Artemisios, year* ... The inscription has been read as:[1]

saṁ 10 4 4 masye Arthamisiya sastehi 10 iś[e] kshunaṁm[r]i Gotamashamaṇasa śarira paristavida

Translation: The *year 18*, in the *month Artemisios*, when *10 [days]* had appeared, at this term the *śramaṇa Gotama's* relic was enshrined.

182. KANISHKA

saṁ 20/ jyeshṭha māsa/ di 1

A *Kharoshṭī* epigraph, inscribed on a block of stone, was found in a mound at Garhi Matani, thirteen miles east of Campbellpur, Pakistan. It is comparable to the *Māṇikiālā* inscription of *year 18.*

The object of the inscription is not clearly stated. It might have recorded some gift. King Kanishka is addressed as *mahārāja, rāyātirasa, devaputra.* It is dated on the *1st Jyeshṭha*, of the *year 20.* Another dated *Kharoshṭī* inscription of Kanishka of *year 20,* is, so far, not found. However, a *Brāhmī* record of the same year is available. *Kamra* inscription dated on the *13th* of *Jyeshṭha* of the *year 20,* refers to the rule of *Vāsishka.* Should it mean that Kanishka had a co-ruler in *Vāsishka* in the *year 20 ?* Or *Vāsishka* was a satrap under Kanishka.

The inscription reads:[2]

1. **saṁ 20 Maharayosa [maharayasa] rayatirayasa devaputrasa Kaṇishkasa**
2. **Jeṭhamasa divase prathame Buṭhavarumasa shamanasa Bosavala-pu**
3. **trasa Mjjilakasa Kimaṇosha-putrasa Rovimasa [dānamukhe]**

Translation: Year 20, of the great king, king of kings, son of God, Kaṇishka; on the *first day* of the *month* of *Jyeshṭha,* [this is the main gift[?] of monk *Buddha Varman* [?], *Bosavala's* son *Majilaka,* and *Kimaṇosha's* son *Rovima*

1. *CII,* Vol. II, pt I, p. 151 ff, pl. XXVII-4.
2. *JESI,* Vol V, 1978, pp. 113-114.

CHAPTER NINE

INSCRIPTIONS OF VĀJHESHKA

183. VĀJHESHKA

saṁ 20/ jyeshṭha māsa/ di 13

Kamra, is a village, six miles to the north east of *Campbellpur*, in Punjab, Pakistan. Here, an inscribed stone slab was found about three feet below surface and about ten metres from the base of a large mound. It is now in the Taxila Museum.

The inscription has four lines of writing in *Kharoshṭī*. It is partly mutilated. Its language is north-western *Prākrit;* however, a few words of *Iranian* origin also appear in the inscription. The characters of this inscription are similar to the characters of other *Kharoshṭī* inscriptions from *Sui-Vihār, Māṇikiāla, Ara* etc.

The inscription appears to perpetuate an act of merit, on the *thirteenth day* in the *month* of *Jyeshṭha*, of the *twentieth year* and refers to *king Vajheshka Gushaṇa* and his royal titles. Could he be equated with *Vāsishka Kushāṇa ?* The *year 20*, refers to the era in which all Kushāṇa inscriptions are dated. So far, Vāsishka is known to have ruled from the *year 24 to 28* and Kanishka his predecessor had ruled upto the year 23. Therefore, the year 20 for Vajheshka could imply that Kanishka had a co-ruler in Vajheshka. Vāsishka has been equated with Vasakushāṇa of Sāñchi inscription of year 22 and a joint ruler with Kanishka. It appears that the heir-apparent used to become a co-ruler of the senior or supreme ruler of the empire. A co-ruler or a junior ruler assumed full royal titles. Or was he a Governor of a province in the empire?

King Vajheshka has been described as one who is in the own branch of the *great king, Kala Kabisa*. The titles *kala, Kabisa* and also *Sachadhamathitas*

are referred to or alluded to in the coin legends of the Kushāṇa ruler, *Kujula Kadphises*. It seems Vāsishka, as a member of Kanishka's line, belonged also to the branch or house of Kujula Kadphises. Thus, the line of Kujula did not end with the rule of his son Vima, but continued through that of Kanishka I. Two inscriptions from *Māṭ* in Mathura, suggest that Huvishka was a grandson of Vima Kadphises, the son of Kujula Kadphises.

The epigraph records an act of merit, done on the occasion of the birth of Kanishka, in the *year 20*. Vāsishka is called *devamānuśa* or godman and *devaputra i.e.*, the son of God, which confirms the Kushāṇa concept of the divine origin of kingship. *Manu* and *Mahābhārata* treat a king, as a deity in human form. The Kushāṇa king was himself the law of the living world, and he was the source of law governing the created being.

The inscription reads:[1]

L.1. saṁ[vatsare] [20], v[i]ṁshatie jeṭhamahasa tivase [divase] trotaśe [daśe] maharajasa rajatirajasa ma[hatasa]

L.2. tratarasa Jayatasa Dm[r]aatasa svaśakhaesa Maharajasa Kalasa Kabi[sa] [Sachadhra- or Dhra-]

L.3. -maṭhitasa Do[de]vapūtrasa Vajheshkasa Gushanasa Do[de]vamanuśasa paḍi...

L.4. Jati [Kani]shkasa iś[e] kshanami Kuye [khanapide]....

Translation: [In the] *year 20*, in *twenty*, on the *thirteenth day* of the *month* of *Jyeshṭha*, of the great king, the king of kings, the great, the saviour, the victorious, the law of the living world. The one who is in the own branch of the great king, *Kala Kabisa Sachadhramaṭhita [Dhramaṭhita]*, the son of god *Vājheshka*, the *Gushaṇa* the God [as] man... the birth of [Kani]shka, at this instant, a well is to be dug.

184. ..... saṁ 20/ avadunaka māsa/ di 20

A *Kharoshṭī* inscription is incised on the four sides of the replica, in copper, of a *stūpa*, which shows a *harmikā* and umbrellas. The provenance of this casket

1. *IMB*, Calcutta, Vol. VIII, 1973, no. 2, pp. 111 ff; *JAS*, Vol. 18, 1978, pp. 107 f.

inscription is not known. As recorded, it belonged to Arabab Muhammed Abas Khan, younger brother of the Nawab of *Laṇḍi*, near Peshawar, to whom it was presented, when his father was Tehsildar in *Kurram*, and therefore it is known as the *Kurram Casket Inscription.*

The inscription consists of small dots punched into copper, and is distributed over four lines on the first and last sides and three on the others. The four sides are marked as A.B.C.D. in the text of the inscription. Individual lines of the inscription are continued through all four faces. After the end of line 3 on face D, the text runs on line 4, on the same face and is finished in line 4 of A.

It records the establishment of a relic of the Lord *Śākyamuni*, in his own grove, by *Śvedavarma*, son of *Yaśa* for the acceptance of the *Sarvāstivāda* teachers, in the *year 20*, on the *20th day* of the *month* of *Avadunaka*. It also notices *Pratītyasamutpāda* written by *Mehiphati*.

The inscription is punched in *Kharoshṭī* characters of the period of the reign of Kanishka and reads:[1]

L1. (A) [Saṁ 20 masa]sa Avadunakasa di 20 iś[e] kshunaṁmi
(B) Śveḍ(r)avarma Yaśaputra tanu[v]akaṁmi raṁñaṁmi
(C) [navaviha]raṁmi acharyanea sarvastivadana pari
(D) [grahaṁ]mi thubaṁmi bhag[r]avatasa Śakyamunisa
L2. (A) śarira pradiṭhavedi yatha uta bhag[r]avda
(B) avijaprachag[r]a saṁkara[ṁ] saṁkaraprachag[r]a viñana
(C) (vi)ñanaprachag[r]a namaruva namaruvaprachag[r]a shaḍ[r]a[ya]
(D) (dana) shad[r] ayadanaprachag[r]a phasha p(h)ashaprachag[r]a
L3. (A) vedana vedanaprachag[r]a tash, a tash, aprachag[r]a uvadana
(B) uvadanaprachag(r)a bhava bhavaprachag[r]a jadi jadipracha[gr] a]
(C) jaramara(ṇa) śog(r)aparidevadukhadormanastauvag[r]asa
(D) (evam-asa) kevalasa dukhakaṁdhasa saṁmudae bhavadi
L4. (D) sarvasatvana puyae a ya cha pratichasaṁmupate
(B) likhida Mahiphatiena sarvasatvana puyase.

1. *CII*, Vol. II, pt. I, pp. 152 ff, pl. XXVIII, XXIX.

Translation: The *year 20*, on the *20th day* of the *month Avadunaka*, at this instant *Śveḍavarma*, the son of *Yaśa*, establishes a relic of the Lord *Śākyamuni*, in his own grove, in the new *vihāra*, in the acceptance of the *sarvāstivāda* teachers, in a *stūpa*. As it has been said by the Lord, in interconnection with delusion the *saṁskāras*, with the *saṁskāras* consciousness, with consciousness name and form, with name and form the six organs, with the six organs touch, with touch sensation, with sensation thirst, with thirst grasping, with grasping life, with life birth, with birth decay, death, grief, lamentation, suffering, dejection, despair. Thus, is the origin of this whole aggregate of suffering—for the honouring of all beings. And this *Pratītysamutpāda* has been written by Mahiphatia [Mahipati], for the honouring of all beings.

185. ..... saṁ 28/ Apellaios māsa/ di 10

Hidda, a small village, is situated about five miles to the south of *Jalalabad* in the north western frontier province of Pakistan. Here, Chinese pilgrims found a *stūpa* said to contain Buddha's *ushṇīsha*. Masson, had found a jar in a *stūpa*, having a *Kharoshṭī* inscription, written with a pen, but very carelessly. The two line inscription could not be properly read, but has been restored by Sten Konow, as follows:[1]

L.1. Saṁbatśarae aṭhaviṁśatihi 20 4 4 masye Apelae sastehi daśahi 10 iś(e) kshunaṁmi pratistapita śarira rajaraṁñaṁmi thuba[ṁ]mi Saṁghamitrena navakarmiena

L.2. edena k(u)śalamulena tesha dharmana abhibuti y(e)sha dharmakhae bodhisatvaśarir sarvasatvana nirvana saṁbharae bhavatu rajasa agra prachamśae.

Translation: In the *twenty-eighth, 28, year*, in the *month Apellaios*, when *ten-10 day* had appeared, this term, a relic was deposited in the king's grove, in a *stūpa*, by the architect *Saṁghamitra*. Through this root of bliss may the *Bodhisattva* relic, with suppression of those *dharmas*, where there is a decay of *dharma*, be for the equipment for *nirvāṇa*, for all beings, and for a principal share for the king.

1. *CII*, Vol. II, pt 1, pp. 157 ff, pl. XXX-2.

CHAPTER TEN

INSCRIPTIONS OF VĀSISHKA

186. VĀSISHKA (?)

saṁ - -/ - -/ - -

A *Kharoshṭī* graffito, found at *Chilas* II, has a three line inscription. The inscription has been differently read by Dani and Mukherji. Dani reads in the first line, the name of *Vaeshkasa Kaisaharasa.* He takes the name to be *Vāshishka* having the title *Kaisara,* This title has been used in an inscription of Kanishka found at *Ara.* Instead of *Vāshishka,* he alternatively reads it as *Jhashka* also. Mukherji instead reads the word as *Jhaṁda.* It appears, the reading of Dani as *Vāshishka* is near correct. There is no date recorded in the graffito. The epithet *rājātirāja* has been used for the king. A clear photograph of the graffito, being not available, the two different readings both by Dani and Mukherji are recorded. The inscription is written in *Kharoshṭī* letters and its language is *Prākrit.*

According to Dani the inscription, reads:[1]

L1. Vaeshkasa Kaisaha(ra)(sa)

L2. rajatirajasa

L3. devavratasa

Translation: Of *Vāshishka,* the *Kaisar, rājātirāja,* of *devavrata.*

Mukherji reads it, as:[2]

L1. Jhaṁda devasa vaʻisa ha

L2. - ḍadita [suṇo](?)

L3. od(e)vasa

He asserts, "there is no doubt that it does not refer to king Vāsishka." He also states that the *Chilas* area was included as a locality of the Kushāṇa sway.

1. *Chilas, The City of Nanga Parvat (Dyamar),* Islamabad, 1983, p. 114.
2. *IMB,* 1987.

CHAPTER ELEVEN

INSCRIPTION FROM SURKH KOTAL

187. KANISHKA

saṁ 31/--/--

Surkh Kotal[1], is near *Baghlan*, in Afghanistan. Three versions—S.K.4A, S.K.4B and S.K.4M— of an inscription refer to an edifice called *Kaneshko Oanindo Bagolaggo;* to the *year 31;* and to a certain *Nokonzoko. Kasvshko Oanindo; Bagolaggo* means the *Kanishka-victorious sanctuary.* The three inscriptions seem to have a core of common text and describe the restoration of their building by *Nokonzoko.*

S.K 4M is fixed on the brick facade of the "Bottom terrace" whereas blocks containing parts of SK 4A and SK 4B have been found built in the side walls of the stairway leading to a well.

SK 4B in addition refers to the excavation of a well by *Borzomioro [Burzmihr]* and SK 4M alludes further to some renovation and additions not referred to in the other two versions.

It seems that all the relevant inscribed pieces have not yet been recovered. However, the available inscriptions refer to the excavation of a well and remnants of only one well have been found at *Surkh Kotal.* Reference to the excavation of a well by *Borzomioro* is an additional information on the excavation of the same well. It appears that the three versions are dateable to the same period.

Nokonzoko visited the temple in the year 31, and carried out the restoration and additions.[1]

1. See Indian Studies-Past and Present, Vol. IV, pp. 273-274; the plate has the Bactrian version.

188. KANESHKO --/--/--

A seal on black wax, now preserved in the Ashmolean Museum, Oxford, is reputed to have been discovered at Sahri Bahlol in the Mardan region of the Peshawar district, NWF Province, Pakistan. It has been noticed by A.D.H. Bivar.[1] The seal, oval in shape, has a nude male figure, facing right and struggling with a rearing horse.

The inscription on the seal appears to have been written in the same language as the preceding Surkh Kotal inscription. It is written in cursive Greek script. Its language has been named as Bactrian. It is undated, therefore, scholars have presumed it, on the basis of palaeography, as of a ruler, termed by some as Kanishka III. I feel it should be Kanishka himself. The inscription has been read, as:[2]

1. **Maho Kaneshko i zoioo i shohroo ox(?)bo**
2. **Kogmo ox i s (or o) lo(?) Ko oto Koshon(o).**

Translation : The inscription may be interpreted as 'mahā (raja) or the great Kanishka, the son (of) king, Kogmo (?) ..... of the Kushāṇa.' This seal refers to Kaneshko, *i.e.*, Kanishka, as a Kushāṇa. It does not refer to a son of Kanishka as suggested by Bivar. The translation is incomplete. I have differed with earlier interpreters and leave the full translation to future when more evidence forthcomes.

1. *Numismatic Chronicle*, 1955, pp. 203-207
2. BN Mukherjee, *Proceedings of the 26th Congress of Orientalists*, Vol. III, pt. II, pp. 718-720.

CHAPTER TWELVE

INSCRIPTIONS OF HUVISHKA AND KANISHKA II

189. HUVISHKA

saṁ 4(30)/ - -/ - -

A pedestal inscription was found at *Airtam,* 18 kilometers east of *Termez* in Uzbekistan.[1] The inscription is in the *Bactrian* alphabet. It is engraved on the upper part of a limestone pedestal carrying two human figures in high relief. Only lower parts of the two figures are intact.

The epigraph consists of six lines, and each of the lines is partly mutilated.[2] The record refers to the reign of *Shao Oeoshko (O) i.e.,* king Huvishka.[3] It mentions a high official (or governor) called *Shod(j)* a, who decided to renovate a *bagolango i.e.,* a house of gods or a temple. As it had no water, he dug up a well or a canal or a tent.

The epigraph is dated in the reign of the Kushāṇa monarch Huvishka. It is dated in the *year 4,* of the *reign of Huvishka* which approximately equates to year 30 of the era followed by the Kushāṇa rulers. It records renovation of a temple situated within the complex of a religious establishment at *Airtam,* to the north of the Oxus. This territory, now, in Central Asia, was within the empire of Huvishka. Thus, the inscription throws light on the history of the expansion of the limits of the Kushāṇa empire.

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1. See the *Discovery of a Buddhist Monumental Inscription in Airtam, Preliminary Report, Social Sciences in Uzbekistan,* 1981, no. 3, pp. 48 f; *Information Bulletin, International Association for the Study of the Culture of Central Asia,* Issue No. 1, 1982, pp. 21-22.
2. See *Kushāṇa Geneaology* Calcutta, B.N. Mukherji.
3. For above see *JAS,* Vol. 24, 1982, pp. 54-56, article by B.N. Mukherji.

190. HUVISHKA

saṁ 34/--/--

At *Hunza*, a graffito occurs on the eastern face of rock number 1. This inscription refers to *mahārāja, devaputra, Huvishka.* It also mentions the *year 34.* Name of the month and day of recording the inscription is not mentioned. It belongs to the reign of Huvishka and the *year 34.*

It is number HK 4 of Mukherji and number 8 of Dani. The language of the inscription is *Prākrit* and it is inscribed in *Kharoshṭī* letters. The inscription has been read as:[1]

L1. Maharajasa devaputrasa Huvi(shkasa) ... 20 10 4

L2. ..... Saṁghamitra ...

Translation: The *year 34* of *mahārāja devaputra Huvishka... Saṁghamitra.*

191. .....

saṁ 39/ avadunaga masa/ di 3

On the main road from *Idak* to *Spinwa*, in the *Shertala* plain, in the north Waziristan district of North West Frontier Province of Pakistan, a *Kharoshṭī* inscription is recorded on a boulder. It has six lines. Its language is *Gāndhārī Prākrit*,. influenced by *Sanskrit* and the script used for recording it, is *Kharoshṭī.*

Though the name of the king is not mentioned, the year of the inscription being 39, helps to attribute it to Huvishka. The inscription is dated in the *month of Avadunaga*, identifiable with the Macedonian month *Audunaios*, corresponding partly to the month of December and partly to the month of January. The inscription seems to perpetuate the excavation of a cell apparently in a hilly area, near the boulder, displaying the epigraph. The document, dateable to the reign of Huvishka, furnishes the name of one of *daḍanayaga* or *daṇḍanāyaka* or general [or judges] as *Bhāharaka.* Under the later served, *Kshatrapa Pahaka.* In the *Māṇikiālā* inscription of the year 18, the status of a *daṇḍanāyaka*, is indicated as higher than that of a Kshatrapa.

1. *The Sacred Rock of Hunza*, AH Dani, *Journal of Central Asia*, Islamabad, 1985, Vol. VIII, no. 2, 1985, pp. 24-25, pls. 17 and 19.

The inscription is read as:[1]

L1. saṁ 20 10 4 4 1 mase Avaḍunagasya
L2. (di) 1 1 1 atra divase Bhāharakasya sa-
L3 hi Kushaṇasya daḍanayagasya aṇas
L4. Pahakena Kshatrapeṇa Kuḍur(o)
L5. Khanavit(o) sarvsatvana pu-
L6 yae....

Translation: The *year 39*, in the *month* of *Avadunaga*, the *day 3rd;* on this day, the order of *Bhāharaka*, the general of *king Kushāṇa*, a cell (has been) caused to be excavated by *Kshatrapa Pahaka*, for the merit of all beings.

192. ..... saṁ 40/ praushṭapada māsa/ di 20

Shakardarra, is near *Campbellpur*, in North West Frontier Province, Pakistan. Here, an old well had a *Kharoshṭī* inscription which is now in the Lahore Museum, bearing no. 1. 142.

In line 2, an *akshara* or a letter has been read by Sten Konow as *sa*, and another mutilated letter is read by Buhler as *ka*. These two letters have been combined as *saka*. Buhler connected the word *nikame* with the three first *aksharas* or letters of line 3, and had explained the word *Sakanikama*, as the old name of *Shakardarra*. Sten Konow on the other hand read it as *Sala-nau-krama* and according to him it was the old name of *Shakardarra*. He accepted this place as the eastern starting point for the crossing of the river Indus. *Śālātura* was on the other side of the river. Pāṇini, the great grammarian and author of *Ashṭādhyāyī* had belonged to *Śālātūra*.

The inscription records the digging of a well at the *śāla* ferry, as the gift of *Droṇipadra* companions, on the *20th day*, of the month of *Prausṭhapada*, in the *year 40*. At the end of the record is a rough drawing of an animal, facing

1. *The Shertala Kharoshṭī Inscription of the year 39 of the Kanishka Era*, Mukherji, B.N.; published in JESI, XIV, 1987.

a jar with a branch of a tree. It is engraved in *Kharoshṭī* characters of the Kushāṇa period and is composed in *Prākrit*. It reads:[1]

L1. saṁ 20 20 [Pro]ṭhavadasa masasa di [vasa] [mi]

L2. viśami dī 20 atra divasakāle Śa(la)-

L3. nokrame k(u)vo khadao Droṇivaḍraṇa sa-

L4. haraṇa daṇamukho

Translation: Year 40, on the *twentieth day-day 20* of the *month Praushṭhapada,* on this day, this well was dug at the *Śāla* ferry, as the gift of the *Droṇipadra* companions.

193. ..... saṁ 40/ māsa praushṭhapada/ di 20

Rawal is a village near Mathura, situated on the eastern side of the Jamuna. It is a regular place of pilgrimage and is famous as the place where Lord Krishna's consort Radha's mother lived. Pt. Radha Krishna, Honorary Curator of the Mathura Museum, had found a stone, bearing a *Kharoshṭī* inscription on a fairly high and extensive mound at *Rawal* and removed it to the Government Museum, Mathura, where it is preserved at present.

The inscription consists of four lines, one on the upper surface, the other on the front side. The inscription, on comparison with no. 192 above, appears to be a clumsy copy of the preceding *Shakardarra* inscription. It could be an attempt at imitating the older original. The stone itself does not seem to have belonged to Mathura and was brought from *Shakardarra* by a person who knew the *Shakardarra* well and its inscription. Could it be that the inscription was used as a magic spell in securing good water in the well at *Shakardarra?* All he wanted was to use it as a magic power for the benefit of a well or some other pious establishment in Mathura. The inscription is of importance, as it throws light on the popular conception that lithic records are a magic spell. This idea could be traced to hoary past.

1. *CII,* Vol. II, pt 1, pp. 159 ff. pl. XXXI-1

The inscription reads:[1]

L1. saṁ 20 20 (Pro)ṭhavadasa masasa di[vasa] [mi]

L2. viśami dī 20 atra divasakāle Śa[la]-

L3. nokrame k[u]vo khadao Droṇivaḍraṇa sa

L4. haraṇa daṇamukho

Translation: Year 40, on the *twentieth day-day 20,* of the *month praushṭhapada,* at this day, this well was dug at the *Śāla* ferry, as the gift of the *Droṇipadra* companions.

194. KANISHKA II

saṁ 41/ māsa jyeshṭha/ di 25

The late Sir Aurel Stein presented a stone, found at *Ārā* measuring 2' 8" by 9", to the Lahore Museum and is now numbered as I. 133. *Ārā,* a *nālā* or a small drain, two miles from *Bāgnilab,* the *Chah-Bāgh Nilab* of maps, is about ten miles south-south west from *Attock,* and on the south bank of the river Indus. Its latitude and longitude are 33° 46' and 72° 12'.

The inscription, in 6 lines, is in *Kharoshṭī* characters of the later Kushāṇa period. It records the digging of a well by *Dashavhara* of the *Poshapuriaputraṇa* or the *Peshawarian* scions, on the *25th day* of the *month* of *Jyeshṭha* of the *year 41,* during the reign of *mahārāja, rājādhirājā, devaputra, Kaisara, Kanishka,* son of *Vājheshka.*

The titles used in this inscription are of Indian, Iranian, Chinese and Roman origin, *viz., mahārāja* as Indian, *rājātirāja* as Iranian, *devaputra* as Chinese and *Kaisara* as a Roman title. The title *Caesar* was used by the Roman emperors till a late date. These titles are connected to the ancient notion of four emperors, the *devaputras* or the *'sons of heaven,'* of China, India, the Roman Empire and the Yueh-chi.

Kanishka, of this inscription, cannot be the same Kanishka, whose last known date from his inscriptions is of the year 23 and who was succeeded in

1. *CII,* Vol. II, pt. I. pp. 161 f, pl. XXXI

the year 24 by Vāsishka. In this inscription, he is mentioned as the son of Vājheshka (or Vāsishka ?) who had succeeded Kanishka in the year 24.

The available dates for Vājheshka-Vāsishka are between the year 24 and 28. The date of the inscriptions of Huvishka are between 33 and 60. The presumption is that Kanishka I was succeeded by Vāsishka, designated in *Brāhmī* records as *mahārāja, rājātirāja, devaputra, shāhi* in the year 23 or 24 and by his son Kanishka II.

Huvishka succeeded, probably in the year 33, and was styled as *mahārāja devaputra;* the imperial title *rājātirāja* is used in his inscription of the *year 40 i.e.*, one year prior to the date of this inscription. It has to be presumed that both Huvishka and Kanishka II had ruled simultaneously in separate territories.

The inscription composed in the *Prākrit* and written in *Kharoṣṭī* letters reads:[1]

L1. maharajasa rajatirajasa devaputrasa, [ka]i[sa]rasa

L2. Vajheshka-putrasa Kanishkasa saṁbatśare ekachapar [i]

L3. [śa] i saṁ 20 20 1 Jeṭhasa masasa di 20 20 1 iś[e] divasa kshuṇami kha [de]

L4. kupe [Da]shavhareṇa Poshapuria putraṇa matarapitaraṇa puya[e]

L5. atmaṇasa sabharya[sa] saputrasa aṇugra[ha]rthae sarva[saa]ṇa

L6. [ja]tish[u][hi]tae [i] mo cha [li] khiya m[e][dhama]

Translation: (During the reign) of the *mahārāja, rājātirāja, devaputra Kaisara, Kanishka,* the son of *Vājheshka,* in the *forty-first year,* on the *25th day,* of the *month Jyeshṭha,* on this auspicious occasion of the day; this well was dug by *Dashavhara,* of the *Poshpuriya putreṇa* or the *Peshāwarian* scions, in honour of his mother and father, for the benefit of himself, with his wife and son, for the absolute dissolution of rebirths of all the creatures. This has been transcribed by *Madhu (kara).*

195. HUVISHKA (GUSHAṆA) --/--/--

At *Hunza,* a graffito, on the eastern face of rock number 1, has an important inscription.[1] The first word of this inscription refers to *Huvishka* as *mahārāja* and

1. *CII,* Vol. II, pt I, pp. 162 ff, pl. XXXII-1; *JAS,* Calcutta, Vol. XXIII, nos. 3-4, pp. 74-79.

1 cognises him as well as a *Gushaṇa* or Kushāṇa. It is written in *Gāndhārī Prākrit* nd the characters are of *Kharoshṭī* script.

Name of the king Huvishka is pelt as Huvashka. The letter *va* does not follow letter *hu* but is placed below the latter. The inscription has been read as:[2]

L1. [Gu]shana maharaya H[u]vash[ka]

L2. Rośomoya ...

Translation: The great king, *Huvishka,* the *Kushāṇa.... Rośomoy.* The only word in the second line does not convey any meaning in the absence of more words.

196. ..... sam 48/--/--

Another graffito, on the eastern face of rock number 16, at *Hunza,* has a four line inscription. Dani numbers it as 16 and Mukherji as HK 6.[3]

The importance of the inscription lies in the *year 48* mentioned in it. The name of the ruler is not recorded, except that the first line starts with the word *Kushaṇasa,* which means of the *Kushāṇa.* The only word in line 3 mentions, *"son of Subhadara."* King Huvishka had ruled in the year 48 as per his *Brāhmī* inscriptions found in Mathura and therefore, this graffito of the year 48 can be attributed to his reign. The inscription has been read as:[4]

L1. [Ku]shaṇasa....

L2. sam 20 20 4 4

L3. Subhadra putra

L4. dania

Tr? lation: Of *Kushāṇa....* the *year 48.* Son of *Subhadra.....*gift.....

1. Dani numbers it as 10 in his article *op.cit.,* pl, 16; Mukherji numbers it as HK 5.
2. *ibid.*
3. *op.cit.,* p.27, pl.25
4. *Ibid.*

197. HUVISHKA

saṁ 51/ māsa Artemisios/ di 15

Wardak, famous for a few *stūpas*, is about 30 miles to the west of Kabul. The inscription from *Wardak* is on a bronze vase 9.9 inches high and 6.6 inches broad, and is, at present, in the British Museum. A place name *Khawat* is mentioned in this inscription. The characters are of the later *Kushāṇa* period.

It records the establishment of the relics of the Lord *Śākyamuni* in the *Vagramarega vihāra* in a *stūpa* at *Khawat* on the *15th day* of the *month* of *Artemisios*, in the *year 51*, by the *Kamagulya* scion *Vagramarega*. This *vihāra* was for the acceptance of the *mahāsaṁghika* teachers. The place name *Khawad* mentioned in line 1, is the same as the present *Khawat*. This is the only *Kharoshṭī* inscription mentioning *mahāsaṁghikas* as being in charge or possession of a *vihāra*.

The inscription composed in *Prākrit* and punched in *Kharoshṭī* letters, reads:[1]

L1. saṁ 20 20 10 1 masy[e] Arthamisiya sastehi 10 4 1 imeṇa gad[r]ig[r]eṇa Kamagulyapu[tra] Vagramareg[r]a-s[r]aiśa Khavadaṁ[r]i kadalayig[r]a-Vagramarig[r]a viharam[r]i thu[ba]m [r]i bhag[r] avada Śakyamuṇe śarira pariṭhaveti

L2. Imeṇa kuśulamuleṇa maharaja rajatiraja Ho[or Hu]veshkas[r]a agrebhag [r] ae bhavatu madapidara me puyae bhavatu bhradara me Hashthuna Mareg[r]as[r]a puyae bhavatu yo cha me bhuya ṇatig[r]a mitrasaṁbhatig[r]aṇa puyae bhavatu mahiya cha Vag[r]a Mareg[r]as[r]a agrabhg[r]apaḍ[r]iyaṁśe

L3. bhavatu sarvavatvaṇa arogadakshiṇae bhavatu avi ya ṇarag[r]aparyata yava bhavagra yo atra aṁtara a[ṁ]ḍajo jalayuga ya yetiga arupyata sarviṇa puyae bhavatu mahiya cha rohaṇa sada sarviṇa avashaḍ[r]igaṇa sa parivara cha agrabhagapaḍ[r]iyaṁśae bhavatu mithyagas[r]a cha agrabhaga bhavatu

L4. esha vihara acharyaṇa mahasaṁghigaṇa parigraha

Translation: Saṁ 51, in the *month Artemisios*, when *15 (day)* had appeared, at this hour, the *Kāmagulya* scion *Vagramarega* has made his abode here in *Khawat*—establishes the relic of the Lord *Śākyamuni* in the *Vagramarega-vihāra*, in a *stūpa*. Through this root of bliss, may it be for the principal lot of *mahārāja, rājātirāja Huvishka*, may it be for the honour of my mother and father, may it be for the honour of my *brother*

1. *CII*, Vol. II, pt I, pp. 165 ff, pl, XXXIII.

Hashthuna Marega, and may it generally be for the honour of my relatives, friends, and associates; may it be for the sharing in the principal lot for myself, *Vagramarega*, may it be for the benefit of health of all beings. And moreover, let it be for the honour of all, what there is here between, from hell upto the culminating point of existence; egg born and the viviparous ones, as far as the formless existence and for my descendants, always for all who are not heretics; and may also the surrounding structure be for the sharing of the principal lot, and may there also be a principal lot for the man of false belief. This *vihāra* is the acceptance of the *mahāsaṁghika* teachers.

198. ..... saṁ 61/ māsa chaitra/ di 8

Uṇd or *Ohind* is a village 15 miles above *Attock* on the west bank of the river Indus in 34° 2' N and 72° 27' E. In 1848, Cunningham found a stone inscription and deposited it in the Lahore Residency, from where it had already disappeared in 1853. The stone is stated to have been 26.5" long and carried 2 lines of writing, recording the digging of a well in *purvāshāḍa*, on the *8th day*, of the *month* of *Chaitra*, in the *year 61*. The inscription is composed in *Prākrit*, and is written in *Kharoshṭī* characters, and reads:[1]

1. **saṁ 20 20 20 1 chatrasa maha[sa]sa divase aṭhami di 4 4 iśa kshunami sa[vi] rana kha.....**
2. **purvashaḍa**

Translation: Year 61, on the *eighth day, day 8*, of the month of *Chaitra*. at this term (was dug the well) of the *Saviras*, in *pūrvāshāḍha*.

1. *CII*, Vol II, pt 1, pp 170 ff, pl. XXXII-2.

CHAPTER THIRTEEN

INSCRIPTIONS OF VĀSUDEVA

199. ..... saṁ 68/--/--

A boldly engraved graffito on the eastern face of rock number 1, at *Hunza,* has a five line inscription:[1] Dani's number for the graffito is 15 and Mukherji numbers it as HK 7. Mukherji considers that lines 1 and 2 form one inscription and lines 3-5 form another inscription. He also considers that above line 1, a monogram like engraving does not represent the Buddhist *triratna* as considered by Dani, but is only a combination of few *Kharoshṭī* letters. The inscription has been read, as:[2]

L1. Dh[i]ro poṇeva-putr[o]

L2. Khavi Usug[o] [hi]tu

L3. saṁ 20 20 20 4 4 Rapasaṇa-putro

L4. Revada iya hu Revada

L5. Uchamaṁnu sata or [ba]tu

Translation: Wise poet reckoned as *Usuga,* the son of *Poṇeva* or *Praṇava.* The year 68. *Ravada,* the scion of the *Ropasa* family, was here. *Ravada* is always every where and high minded.

200. ..... saṁ 70/--/--

On the south-eastern face of the *Hunza* rock number 1, a graffito refers to the year 70.[3] Dani numbers it as 30 and Mukherji numbers it as HK 8. The

1. *op.cit.,* pp. 26-27, pl. 22.
2. *ibid,* p.26.
3. *op.cit.,* p. 30, pls. 28-29.

importance of the inscription lies in the *year 70,* mentioned in it, which helps to attribute it to the reign of *Vāsudeva.* The inscription has two lines, engraved in *Kharoshṭī* letters and written in *Gāndhārī Prākrit.* The inscription has been read, as:[1]

L1. saṁ 20 20 20 10 Somasi.....kaga....

L2. putro sa.....Budhamitra

Translation: Year 70. Somasi..kaga... the son....*Budhamitra.*

201. ..... sam 70/--/--

A one line graffito is engraved on rock number 2 at *Hunza.* The importance of the inscription lies in its date, the *year 70,* as deciphered by Dani.[2] This date helps to attribute this graffito to the reign of *Vāsudeva.* Dani numbers it as 54 and Mukherji as HK 9. the inscription as usual is engraved in *Kharoshṭī* letters and written in *Gāndhārī Prākrit.* The inscription has been read, as:[3]

.....Khoshilamitra p(o)tra (ya)'ugu Nada'ulaputra saṁ 20 20 20 10 dana.

Translation: .....grandson of *Khoshilamitra* (and) son of *yavuga Nada'ula, year 70.*

202. ..... saṁ 76/--/--

Another graffito, on the south-eastern side of rock number 1 at *Hunza,* has a two line inscription, which records the year 76. The words, month and day, are engraved but the name of the month and the number of the day are lost. Dani numbers it as 32 and Mukherji as HK 10. The recorded year 76 of the graffito, helps to attribute it to the reign of Vāsudeva, wherein lies the importance of the inscription. The inscription is, as usual, written in *Prākrit* and engraved in *Kharoshṭī* letters. The inscription has been read, as:[4]

1. *Ibid.*
2. *op.cit.,* p. 34, fig. 9.
3. *op.cit.*
4. *op.cit.,* p. 30, pl. 28.

L1. ....sam 20 20 20 10 4 1 1 mase divase...

L2. ....sarvabudhaṇa (puhae)

Translation: For the merit of all the Buddhas in the *year 76,* during the month.....on the day.....

203. ..... saṁ 80/--/--

A graffito, on the south-eastern corner of rock number 1, at *Hunza,* records a three line inscription. The *year 80,* recorded in it, helps to attribute it to the reign of *Vāsudeva.* It records the name of *Bosamitra,* the son of *Balamitra,* who is blessed to live well. Mukherji suggests the reading *bhavatu,* instead of the word *sabatu* in line 2. Dani numbers it as 39 and Mukherji as HK 11. The inscription is written in *Prākrit* and has been incised in *Kharoshṭī* letters. The inscription has been read, as:[1]

L1. Balamitra putro Bo

L2. samitro sabatu

L3. saṁ 20 20 20 20...

Translation: The son of *Balamitra, Bosamitra* may live (well). In the *year 80....'*

204. ..... saṁ 80/--/--

The southern face of rock number 1, at *Hunza,* records one line graffito, numbered as 51 by Dani.[2] Mukherji assigns it number HK 12. Except the recorded *year 80,* the other word *Buna'uḍa or* Buna'ṭṭda is not comprehensible. With the help of the date, it is assigned to the reign of Vāsudeva. The inscription is engraved in *Kharoshṭī* letters and has been read, as:[3]

Buna'uda saṁ 20 20 20 20

Translation: Buna'uḍa, in the *year 80.*

1. *IMB,* 1987, p. 21.
2. *op.cit.,* 33, pl. 31.
3. *IMB,* 1987, p. 22.

205. ..... saṁ 81/--/--

The two line graffito on the eastern face of rock number 1 at *Hunza*, records the *year 81* and presumably in the second line, the *8th day*. No other detail is recorded in it. Dani has numbered it as 13 and Mukherji as HK 13. It is assignable to the rule of *Vāsudeva*. Engraved in *Kharoṣṭhī* letters, the inscription has been read, as:[1]

L1. ...saṁ 20 20 20 20 1

L2. .... [a]tha divasa....

Translation : In the *year 81* ...on the *8th day*.

206. ..... saṁ 82/--/--

A two line graffito, on the southern face of rock number 1, at *Hunza*, records the *year 82* and the name *Agnimitra*.[2] Dani's number for it is 45, and Mukherji assigns it HK 14. The inscription is engraved in *Kharoṣṭhī* letters and the year mentioned in the inscription helps to assign it to the reign of *Vāsudeva*. The other words do not help deduce any further information. The inscription has been read, as:[3]

L1. sam 20 20 20 20 1 1 mase divase

L2. Agimitra...na putra

Translation: In the *year 82*, during the *month* of...on *the day...Agnimitra..na's* son."

207. ..... saṁ 83/--/--

In the south corner of rock number 1 at *Hunza*, a two line inscription records the *year 83* and the *10th day*. The *year 83* helps to assign the inscription

1. *op.cit.*, pp. 25-26, pl. 2.
2. *op.cit.*, p. 32, pl. 31.
3. *Ibid.*

to the reign of *Vāsudeva*. Dani assigns it number 34 and Mookerji numbers it as HK 15. It records the names of *Kshatrapa Dharmarakshita-putra* and *Mitravardhana*, whose son was also a *Kshatrapa*. The name of the month is missing. The day as 10 is recorded in letters. Written in *Prākrit*, it is engraved in *Kharoṣṭī* letters.

The inscription has been read, as:[1]

L1. Mitravardhanaputro Kshatrapo Kshatrapo Dharmarkshita putro

L2. sam 20 20 20 20 1 1 1 mase daśa divase... sabatu

Translation: Mitravardhana's son (and) *Kshatrapa Dharmarakshita's* son. In the *year 83*, on the *10th day* of the month, at this moment may happen.

208. ..... saṁ 89/ mārgaśīrsha māsa/ - -

Mamāne Ḍherī, is a small hamlet, atop a small ancient mound in the *Chārsadda* Tehsil of the Peshawar district of Pakistan. On the 26th June, 1928, a sculpture bearing *Kharoṣṭī* inscription on its pedestal, was acquired by the Peshawar Museum, and bears No. 51 of its collections. It records the bestowal of a religious gift by *śramaṇa Dharmapriya* in honour of his teacher *Buddhapriya* on the *fifth day* in the month of *mārgaśīrsha, year 89*. The inscription is dated, on the *15th day* of *mārgaśīrsha*, the *year 89*. The date has helped to date a *Gandhāra* sculpture and thus, less than twenty years intervene between the sculpture from *Mamāne Dherī* and *Loriyan Tangai* pedestals.

The inscription composed in *Prākrit* and written in *Kharoṣṭī* characters reads:[2]

saṁ 20 20 20 20 4 4 1 ma[rgaśi]ras[r]a masi 4 1 iśe kshunami niryaide ime deyadhar(me) Dharmapriena shamanena...[puyae] upajayasa Budhapriasa puyae samanuyayaṇa arogadakshinae.

Translation: year 89, in the month of *mārgaśirśha*, the *5 [day]*, at this term was bestowed this religious gift by the *śramaṇa Dharmapriya*, in honour of... in honour of his teacher *Buddhapriya* for the bestowal of health on his fellow disciples.

1. *op. cit.*, . 30, pl. 29.
2. *CII*, Vol. II, pt. I, pp. 171-72, pl. XXXIV-1.

209. ..... saṁ 89/--/--

Recording the year 89, a one line graffito is inscribed on rock number 10 at *Alam Bridge. Fussman* assigns it number 10.5 and Mukherji as AK 7. This graffito of one line, continues below the first line of inscription number AK 5 and ends shortly before the second line of the epigraph number AK 5. The *year 89* falls during the reign of *Vāsudeva*, therefore, the inscription was recorded in his reign, The inscription is engraved in *Kharoshṭī* letters and written in *Prākrit*. The inscription has been read, as:[1]

Dhammaṇaputro Ne'i'usa [sa] [sa] 20 20 20 20 4 4 1

Translation: Ne'i'usa, the son of *Dhamınana (Dharmajña*, 'one who knows Dharma),' (in) the *year 89.*

210. ..... saṁ 91/--/--

A two line graffito is recorded on the south-eastern face of rock number 1, at Hunza.[2] Dani numbers it as 21 and Mukherji as HK 16. The inscription records the name *Bhulikaḍala,* who was a *Kshatrapa.* The word *panasa* preceded by the word *masa* in line 2 may be equated with the Macedonian month called *Panemos* which corresponds to the months of June and July. Written in *Prākrit* language and engraved in *Kharoshṭī* letters, the inscription has been read, as:[2]

L1. Chatra... [Ksha]trapasa Bhulikaḍalasa nupu[tra]

L2. saṁ 20 20 20 20 10 1 masasa panasa- - - -

Translation: In the month of *panasa,* in the *year 91*.....the grandson of *Bhulikaḍala... Chatra.*

1. *op. cit.*, pl. 15, no. 24, fig. 4.
2. *op. cit.*, p. 34, pl. 28.

211. ..... saṁ 122/ śrāvaṇa/ di 1

Panjtār is situated below the *Mahāban* range in 74° 31' E and 34° 14' N. Fleet thinks that the inscribed stone was found at a place named *Salimpur*, near *Panjtār*. Cunningham brought it from the banks of the Indus in 1848, and deposited it in the Lahore residency from where it had disappeared before 1853.

This is a three line inscription written in *Kharoshṭī* letters and composed in mixed *Sanskrit*. It mentions the *year 122*, the *śrāvaṇa māsa* and the *prathama* or the *1st day*. It records the name of *mahārāja Gushaṇa*, who may probably be a *Kushāṇa* king. Moika, son of Urumuja had caused the temple of Lord Śiva to be built in the eastern part of the territory of *Kasua*. The divine temple of the lord Śiva is holy and new. May this temple remain pleased with the village.

The inscription reads:[1]

L1. Saṁ 1 100 20 1 1 śravaṇasa masasa di praḍhame 1 maharayasa Gushaṇasa rajam (mi)

L2. (ka) suasa pracha (deśo) Moike Urumujaputre Karavide Śivathale tatra (cha) me

L3. daṇami tar(u)ka 1 1 p(u)ñakareṇeva amata śivathala rama... ma!

Translation: In the *year 122*, on the *first day* of the *month* of *śrāvaṇa*, in the kingdom of the great *Gushaṇa* (Kushāṇa) king, in a region where the eastern part of the territory of *[Ka]asua* occurs, Moika, the son of *Urumuja*, caused the temple of the lord *Śiva* to be built. There among my gifts are to be found two young plants. This divine temple of the lord *Śiva* is holy and new. May his (temple of the Lord *Śiva*) remain pleased with the village.

1. *CII*, Vol. II, pt. I, pp. 67-77, pl. XIII. 4.

CHAPTER FOURTEEN

MISCELLANEOUS INSCRIPTIONS

212. ..... saṁ 136/āshāḍa māsa/di 15

A silver scroll bearing a *Kharoshṭī* inscription was excavated to the west of the *Dharmarājikā stūpa* of the Chir Mound in Taxila in 1914. Its Taxila Museum number is Ch. G. 5. The inscription consists of five lines. The letters are drawn by means of dots punched into the place. The lines are not continuous. In the inscription, the date and the account of the deposit of the relics is followed by benediction of an unnamed Kushāṇa king. Between the mention of the year and the month the word *ayasa* is explained as an adjective qualifying *āshāḍasa;* the *year 136,* is implied as an year of the era used by the Kushāṇas. After the text, the plate shows a symbol, which is known from the coins of *Kujula Kara Kadphises, Wima Kadphises* and *Zeionises.*

The inscription composed in *Sanskrit* mixed with *Prākrit* is inscribed in *Kharoshṭī* letters and reads:[1]

1. **sa 1 100 20 10 4 1 1 ayasa ashaḍasa masasa divase 10 4 1 iśa diva [se pradi] stavita bhagavato dhatu(o) Ura(sa)-**
2. **keṇa [Iṁ]tavhriaputraṇa Bahalieṇa Noachae ṇagare vastaveṇa Tẹna ime pradistavita bhagavato dhatuo dhamara-**
3. **ie Takshaśi[la]e taṇuvae bosi[dhi]satvagahaemi maharajasa rajatirajasa devaputrasa Khushaṇasa arogadakshiṇae**
4. **Sarva [bu]dhaṇa puyae prach[e]gabudhaṇa puyae araha[ta] ṇa pu[ya]e sarvasa [tva ṇa puyae matapitu puyae mitramachañatisa**
5. **lohi[ta] ṇa [pu]yae atvaṇo arogadakshiṇae Ṇivaṇae hotu a [y]) de samaparichago**

1. *CII,* Vol. II, pt. I, pp. 70-77, pl. XIV.

Translation: The *year 136*, on the *15 day* of the *first month of āshāḍha*, on this day were established relics of the Lord by *Urasaka*, of the *Iṁtavhria* boys, the *Bactrian*, the resident of the town of *Noacha*. By him these relics of the Lord were established in his own Bodhisattva chapel, in the *Dharmarājikā* compound of *Takshaśilā*, for the bestowal of health on *the great king, king of kings,* the *son of heaven*, the Kushāṇa, in honour of all Buddhas, in honour of the *Pratyekabuddhas*, in honour of the *arhats*, in honour of all beings, in honour of mother and father, in honour of friends, ministers, kinsmen, and blood-relations, for the bestowal of health upon himself. May this thy right munificence lead to *nirvāṇa*.

213. ..... saṁ 187/--/--

Khalatse, a village in *Ladakh*, is 52 miles below Leh on the trade route. Several inscriptions found here, have a few *Kharoshṭī* records. One of the *Kharoshṭī* inscriptions, in 2 lines, furnishes the proof that the historical Śaka era was not constitued by Kanishka. This inscription mentions the name of *Vima Kadphises*, who is presumed to have preceded Kanishka. The date recorded does not appear to be in the same *saṁvat* as used in the inscriptions of the Kushāṇas.

The inscription engraved in *Kharoshṭī* letters is composed in *Prākrit* and reads:[1]

1. **saṁ 1 100 20 20 20 20 4 (1 1 1)**
2. **maharajasa Uvima Kavthisasa**

Translation: The *year 187 (or 184)*, (during the reign) of *mahārāja*, the great king *Uvima Kavthisa* (or *Wima Kadaphises* (?).

214. VHIMA KUŚASA saṁ 279/ gorpiaios/--

On a rock near *Dasht-e-Nawur*, in Afghanistan, a *Prākrit* epigraph, in *Kharoshṭī* characters, has been found. The inscription is dated in the month of *Gapiu*

1. *CII*, Vol, pt I, pp. 79-81, pl. XV 2; Ghoshal, S.N., *JAS*, Vol XXIII, nos 3-4,pp, pp. 81-83

(i.e. *Gorpiaios*) of the year 279. The same rock has another inscription written in the Bactrian language and the Greek script. It is dated in the same year and same month. It refers to the reigning king as:

Shao Ooemo Takshoma(o) Koshano[1]

The Kushāṇa monarch mentioned in the *Prākrit* record as *Vīma* is referred to as Ooemo in the Bactrian record.

The term *Takshamo* appears on the pedestal of an enthroned royal personage found at *Māṭ*, Mathura.

It reads:

Maharajo Rajati(or dhi)rajo Devaputro K(u)shāṇput(o) Vi(mo) Takshumasya

We get the terms *Kushaṇo* and *Koshono* and similarly we have here *Takshuma* and *Takshomo*. The name of the king is *Vima Ooemo* and has a title *Takshuma or Takshomo*. The meaning of the form *Takshum* is not clear.

The inscription reads:[2]

1. **sam 1 1 100 20 20 20 10 4 4 1 gapiue na? mana (ma?) sa (sa) (di?)**
2. **rajatirajasa... (dhrami?).....**
3. **Vhamakuśasa pi (.?) gadppiṇa. śesa....sa**
4.
5.
6. **iha dhaḍarya**

Translation: Rājātirajāsa Devaṇu(trasa) Dharami(asa) Vhima Kuśasa. "Of *Vhima*, (of) the *Kuś* (*i.e.*, Kushāṇa or Kushāṇa) family, the son of God, the righteous (person)"

215. ..... sam 9 [?]/--/--

During excavations of *Shaikhan* Dheri, which is opposite *Bala Hissar* and is about 22 miles north of Peshawar, 37, *Kharoshṭī* inscriptions have been found.

1. *Bulletin de l' Ecole Française d' Extreme-Orient*, 1974, Vol. LXI, G Fussman, p. 22, pl. 3-4.
2. *JAS*, Calcutta, Vol. XIX, 1977, pts. 3-4, pp. 81-82.

Two are having more than one line, but a few have only one letter. Almost all the inscriptions belong to the Kushāṇa period and are generally Buddhist in nature, recording the names of the dead, named in the inscriptions. These are all private records and none is a royal inscription. Inscription No. 23, which records a date, doubtfully read as 9, is very loosely scratched. The saucer-shaped lid of red ware, on which it is inscribed, belongs to early Kushāṇa period, It is not possible to refer it to any known era. The language of all the inscription is *Prākrit.* It reads:[1]

Khaganathasa naeasa ioshavasa śirayaasha dhiinas ..... to..... 4 4 1 .....

Translation: (The remains) of *Khaganatha, Naea, Ioshaya, S'iraya* (and) *Dhiina,* (the year) 9 (?)

216. ..... - -/ - -/ di 25

Kaniza Dheri, is near the village *Umarzai,* in *Chārsaddā,* in the Peshawar district, Pakistan. A stone bearing seven *Kharoshṭī* letters was purchased for the Peshawar Museum on the 18th June, 1928 and now bears no. 50 of the Museum collection.

The inscription reads:[2]

masasa di 20 4 1

Translation: The *25th day* of the month.....

217. ..... saṁ/ māsa -/ - -

A stone inscription now in the Peshawar Museum as number 21, was presented to the Museum by the late Sir Aurel Stein. Its provenace is not known. It is a four line unique *Kharoshṭī* inscription in which *Sanskrit* is used. The documents found in Central Asia by the late Sir Aurel stein, have the use of *Kharoshṭī* alphabet

1. *Ancient Pakistan,* Vol. 2, . 113, no. 23.
2. *CII,* Vol. II, pt. II, pp. 172-173, pl. XXXIV.

for writing *Sanskrit*. Use of *Sanskrit* in a *Kharoshṭī* inscription found in the North Western India, of pre-partition days, is an exception.

Subsequent to the Buddhist Council held during the reign of Kanishka, *Sanskrit* became familiar as the church language of the *sarvāstivādins*. Could it be due to a belief in the greater efficacy of the *Sanskrit* language, that it was used in such blessings? Or the donor of the grant was a *brāhmaṇa* and therefore was inclined to use *Sanskrit*.

It records the digging of a well by *brāhmaṇa Vāsudeva*, son of *Indradeva*, a resident of *Obhara*, The name of the king and the date of the record are mutilated. The four line inscription is written in *Sanskrit* language and is incised in *Kharoshṭī* letters. The inscription reads:[1]

L1. maha [raja] sa....

L2. masasa di... iśa kshuṇaṁmi khaṇavide [kuve]

L3. Vasudevaṇa Indradevaputreṇa [bra]m[h]aṇeṇa

L4. Obha[ra] vastaveṇa Daṇas[y]a avapatir astu

Translation: Of the *maharaja*.... on *the day* of the *month*..... at this time, this well was caused to be dug by the *brāhmaṇa Vāsudeva*, son of *Indradaeva*, a resident of *Obhara*. May there be obtainment of (the meritorious results of) the gift.

1. *CII*, Vol., II pt 1, pp. 155 ff. pl. XXX-1.

LIST of INSCRIPTIONS

RULER	YEAR/MONTH/DAY	FIND SPOT	LOCATION	DONOR	REFERENCE
Vima	- -/ - -/ - -	Ganwāria	A.S.I.	—	JESI, Vol. VII, 1977
Vima	- -/ - -/ - -	Ṭokrī Ṭīlā, Māṭ	GMM/12.215	—	LMI, no.98, pp. 134-138
Kanishka	- -/ - -/ - -	Kosam	Allahabad University	—	Kushāṇa Studies, Sharma, GR, p.45, pl. XX A
Kanishka	- -/ - -/ - -	Ṭokrī Ṭīlā,	GMM/12.213	—	LMI, pp.133-134, no.97
Kanishka	- -/ - -/ di 19	Śrāvasti	IMC	Bala	EI, 8, pp.179 ff
—	- -/ - -/ - -	Śrāvasti	SML	Bala	EI, 9, pp. 290-291
Kanishka	- -/ - -/ - -	Kaṅkālī Ṭīlā	GMM/14.396	—	JUPHS, Vol. 23, 1950, p.47
Kanishka	- -/ gri/ - -	Morā, Mathura	GMM/E.20	w/o Kalavaḍa	EI,24, p. 200-202,no.2
Kanishka	- -/ - -/ - -	Jamālpur mound	SML/B1	—	LMI, pp. 60-61, no. 26; AS1, AR, 3, p. 31, no.5
Kanishka	saṁ 2/ he 2 / di 8	Kosam	MMA/AC 2948	Buddhamitrā	EI, 24, pp. 210-212
—	saṁ 3/ - -/ - -	Mathura	GMM/40.2878	Vasumitra	BMA, XI-XII, p.91
Kanishka	saṁ 3/ gri 1/ di -	—	GMM/A 56	—	LMI, p. 183, no. 143; Vogel, Mat. Mus. Cat., A.56
Kanishka	saṁ 3/ he 3/ di 22	Sārnath	AMS/A3	Bala	EI,8, pp.173ff
Kanishka	saṁ 3/ he 3 / di 22	Sārnath	AMS/A3	Bala	EI,8, pp.179f

—	saṁ 4/ gri 1/ di 20	Kaṅkālī Ṭīlā,	SML/J3	—	EI,2, pp. 201, no.11
—	saṁ 4/ va 3/ di 5	Mahā Vidyā,	GMM/53.3678	—	BMA., Vol. XI-XII, p.91, sl.65
Kanishka	saṁ 4/ he 1/ di 2	—	GMM/57. 4329	Hummiyaka	EI, 34, p. 9 ff, no.1
Kanishka	saṁ 4/ he 4/ di 14	—	IMC/NS 4143	Dhanyabhavā	LMI, pp. 199-200, no. 172; EI,19, p. 66, no.3 and pl
Kanishka	saṁ 5/ - -/ - -	Kosam	Allahabad Uni.	—	Sharma, GR, Kushāṇa Studies, p.44
—	saṁ 5/ gri 4/ di 5	Kaṅkālī Ṭīlā	SML/J4	—	EI, 2, p.201, no.12
Kanishka	saṁ 5/ gri 4/ di 10	Kaṅkālī Ṭīlā	ASI	Viśākhamitrā	IA-a Review, 1974-75, p.50
—	saṁ 5/ va 1/ di 8	—	IMC/NC 4965	—	LMI, p. 203, no. 177
Kanishka	saṁ 5/ va 2/ di -	—	GMM/50.3533	—	Bajpai, Shikshā, April, 1955, p. 136
Kanishka	saṁ 5/ he 1/ di 1	Kaṅkālī Ṭīlā	SML/J5	Kshudrā	EI, 1, p.381, no.1;IA, 33, p.33
—	saṁ 5/ he 1/ di 12	Kaṅkālī Ṭīlā	GMM/B70	—	IA, 33, p.36, no.5; ASI, AR, III, p.30, no.2 and plate
—	saṁ 5/ he 4/ di 20	Kaṅkālī Ṭīlā	GMM/B71	—	ASI, AR, III, p.31, no.3; J.A. Ser.IX, Vol.XV, p.573f
—	saṁ 6(?)	—	GMM/47.3333	—	Bajpai, K.D., Jaina Antiquary, Vol.16, June 1950 pp.13-14
—	saṁ 6/ he 3/ - -	Kauśāmbī	Allahabad Univ.	—	Sharma, GR, Kushāṇa Studies, p.44
Kanishka	saṁ 7/ he 1/ di 15	Kaṅkālī Ṭīlā	SML/J6	Āryā Jayā	EI,1, p.391, no.19
Kanishka	saṁ 8/ gri 4/ di 5	Rāl Bhāḍar	GMM/40. 211	... tra	EI, 17, p.10ff; JUPHS, July 1937 p.1, ff; LMI, pp.148-149, no.102
—	saṁ 8/ va 2/ - -	Pālīkherā	GMM/664	Siṁhaka	LMI, pp.167-168, no.128

32.	—	saṁ 8/ va 4/ di 23	—	GMM/2347	Buddhadāsi	JUPHS, 10, p.6, no.8; LMI, pp. 189-190, no.154, JUPHS, 21, p.43.
33.	—	saṁ 9/ he 3/ di 10	Mathura	SML/J7	Grahapalā	EI, 10, pp.109-110, no.3
34.	Kanishka	saṁ 9/ mase 1/ di 5	Kaṅkālī Ṭīlā	—	Vikaṭa	IA, 33, p.37, no.6; ASI, AR, III, p.31, no.4 and plate; VOJ, 1, pp.173-174.
35.	Kanishka	saṁ 10/ gri 2/ di 9	—	British Mu. 1887, 7-15, 33	—	EI, 9, p.239f, no.1; LMI, p.208f, no.182.
36.	Kanishka	saṁ 10/ - 1/ di –	Khanskhar	GMM/2740	Nāgadatta	LMI, p.191-192, no.157
37.	—	saṁ 11/ he 4/ di 1	Kaṅkālī Ṭīlā	GMM/2949	Viśvadeva; Viśvasoma etc.	JUPHS, XVI(1), pp.65-66
38.	Kanishka	saṁ 12/ va 4/ di 11	Ahichchhatrā	SML/J86	Carpenters, Jinadāsi etc.	EI, 10, pp.110-111
39.	Kanishka	saṁ 12/ he -/ - -	Govindnagar	GMM/76.36	—	IA-a Review, 1976-77, p.63, no.41
40.	Kanishka	saṁ 14/ pau -/ di 10	Dalpat ki Khirki,	Patna Museum	Saṁghilā	EI, 19, pp.96-97; JESI, Vol.6, 1979, LMI, 116, no.81
41.	—	saṁ 15/ gri 3/ di 1	Kaṅkālī Ṭīlā	SML/J230	Kumāra Mitrā	EI, 1, p.382, no.2
42.	—	saṁ 16/ va 1/ di 15	Private Collection, Patna	—	—	JASB, XIV(1948), pp.117-120
43.	Kanishka	saṁ 16/ - - / - -	Durā, Agra	Agra	—	IA-a Review, 1960-61, p.49, no.61; JESI, Vol.IV, 1977, p. 76-77, pl.p.78
44.	—	saṁ 17/ va 4/ di -	—	GMM/121	Nāgapriyā	LMI, pp.187-188, no.150 JRAS, 1912, p.119
45.	Kanishka	saṁ 17/ he 2/ di 25	Chaubiyā Pārā	GMM/48.3385	Kauśiki Grriharakshitā	Jaina Antiquary, Vol.16, 1950, p.14; BMA, Vol.XI-XII, p.97

46.	—	saṁ 18/ gri 4/ di 3	Kaṅkālī Ṭīlā	GMM/B18	Masigi	EI, 2, pp.202, no.13
47.	—	saṁ 18/ va 2/ di 11	Kaṅkālī Ṭīlā	SML/J8	Mitaśri	EI, 2, pp.202, no.14
48.	—	saṁ 19/ va 4/ di 10	Kaṅkālī Ṭīlā	SML	Wife of Suchila	EI, 1, pp.382-383, no.3
49.	Kanishka	saṁ 20/ gri 1/ di 15	—	—	Dinā	EI 1,p.395, no.28
50.	—	saṁ 20/ gri 3/ di 17	Kaṅkālī Ṭīlā	SML	Mitrā	EI, 1, pp.383-384, no.4
51.	Kanishka	saṁ 20/ he 4/ di -	Kaṅkālī Ṭīlā	GMM/1558	—	LMI, pp.109-110, no.73
52.	—	saṁ 20/ - -/ - -	Māta Maṭha,	GMM/1264	—	JUPHS, XXII, p.185, no.1264
53.	—	saṁ 21/ mā 2/ di 26	Kathoti Kuā, near Bhains, Mathura.	GMM/2563	—	JUPHS, Vol.X, p.5, no.9; 23, p.71
54.	—	saṁ 22/ gri 1/ di -	Kaṅkālī Ṭīlā	J11	Dharma Somā	EI, 1, p.395, no.29
55.	—	saṁ 22/ gri 2/ di 7	Kaṅkālī Ṭīlā	SML/J31	—	EI, 1, p.391, no.20
56.	—	saṁ 22/ gri 2/ di 30	Madhubana, Maholi	GMM/1557	—	EI, 19, p.66; LMI, p.110, no.74
57.	Kāṇi[shka]	saṁ 23/ gri 1/ - -	Sonkh	GMM/1602	Puśyadatā	LMI, p.172, no.136; JRAS, 1924, p.400, f.
58.	Vasa Kushāṇa	saṁ 22/ va 2/ di 10	Sāñchi	SAM/A83	Vidyāmati	Sāñchi Museum Cat.1922, p.30
59.	Vāsishka	saṁ 24/ gri 4/ di 30	Isāpur Mathura	GMM/Q13	Droṇala	LMI, p.125-126, no.94
60.	—	saṁ 25/ he 3/ di 20	Kaṅkālī Ṭīlā	SML/J12	w/o Jayabhaṭṭa	EI,1, p.384, no.5
61.	—	saṁ 26/ va 3/ di 5	Jamālpur mound	SML/E 5	Chāṇḍaka Brothers	LMI, pp.61-62, no.127
62.	Vāsishka	saṁ 28/ he 1/ di 5	Sāñchi	AM/A82	—	Sāñchi Museum Cat.1922, p.29-30
63.	Vāsishka	saṁ 28/ he 3/ di -	Jamālpur Mound	GMM/A 49	—	LMI, p.63, no.28

64.	Huvishka	saṁ 28/ gurppiya/ di 1	Opp. Chaurāsi Jain Temple, Mathura.	GMM/1119	Puṇyaśālā	EI, 21, pp.55-61
65.	Huvishka	saṁ 28/ va 2/ di 26	Govind Nagar, Mathura	GMM/77.30	Nāgarakshita	IA-a Review, 1977-78, p.97; 1979-80, p.91, no.46; BMA nos. 17-18,
66.	Huvishka Mahārāja	- -/ - -/ - -	Ṭokri Ṭīlā	GMM/12.215A	—	LMI, pp.138-145, no.99; Sahni, DR, JRAS, 24, p. 402f
67.	Huvishka	- -/ - -/ - -	Kaṅkālī Ṭīlā	SML	—	EI, 2, p.206, no.25; LMI, pp.47-48, no.16
68.	Huvishka	saṁ 29/ va 4/ di 1	—	GMM/40.2879	—	
69.	...shka	saṁ 29/ he 2/ di 30	Kaṅkālī Ṭīlā	SML/J14	Bodhinandi	EI, 1, p.385, no.6
70.	Huksha	saṁ 29/ - -/ - -	—	GMM	Migaka	EI, II, pp.206, no.26
71.	Huvashka	saṁ 31/ gri 2/ di 5	Kaṅkālī Ṭīlā	Europe	—	
72.	—	saṁ 31/ va 1/ di 10	Kaṅkālī Ṭīlā	SML/J 15	Grahaśrī	EI, II, pp.202-203, no.15
73.	Huvishka	saṁ 31/ he 4/ di 20	Rāl-Bhāḍar	GMM/A71	Khuḍā	LMI, p.149, no.103; Cat.Mat.Mu.
74.	—	saṁ 32/ he 4/ di 2	Kaṅkālī Ṭīlā	SML	Jitamitrā	EI, 2, p.203, no.16
75.	—	saṁ 32/ he 4/ di 8	Ahichchatrā	NAT MU	—	Mitra, JASB XXI 1955, pp. 65
76.	Huvishka	saṁ 33/ grī 1/ di 8	Chaubārā Mound,	SML/B2	Dhanavati	LMI, pp.54-55, no.24
77.	—	saṁ 33/ grī 3/ di 10	Rānipura Mohallā, near Dig Darwāzā	GMM/19.1565	—	JUPHS, 23, p.36, no.1565, JUPHS, X.p.2, no.11
78.	Huvishka	saṁ 33/ he 1/ di 2	Bjanā, Mathura	GMM/89.64	—	
79.	—	saṁ 35/ va 3/ di 10	Kaṅkālī Ṭīlā	SML/J16	Kumārabhaṭṭi	EI, 1, pp.385-386, no.7
80.	—	saṁ 35/ va 3/ di 10	Saptarshi Mound, Mathura	GMM/78.80	—	IA-a Review, 1978-79, p.113,

81.	—	saṁ 35/- - /- -	Jamālpur Mound	IMC/M2j	Buddhadāsa	LMI, pp.81-83, no.45
82.	Huvishka	saṁ 35/ he -/- -	Lakhnu, Hathras	GMM/A63	—	Vogel, Mat Mus.Cat.p.62, no.A.63
83.	Yasaga	saṁ 36/ he 2/ di 10	Private Collection Vārāṇasī	—	—	JBRS,XXXVI, p.51-56; JASB, Vol.LXVII, pl. 2, p.276
84.	Huvishka	saṁ 38/ he 3/ di 11	Kaṅkālī Ṭīlā	GMM	Rudradāsa	ASI, AR, 3, pp.32-33, no.9
85.	Huvishka	saṁ 39/ va 3/ di 5	Pālikherā	IMC/NS 4145	Puśahathini	EI, 19, p.66, no.2; LMI, pp 165-166, no.126
86.	—	saṁ 40/ he -/ di 10	—	GMM/J234	Siṁhadatta	EI, 1,pp.387-388, no.11
87.	Huvishka	saṁ 40/ he 2/ di 23	Chhārgaon	GMM/C 13	Senahastin	Vogel, Mat.Mus.Cat.p.88-89, C.13; LMI, pp.173-174, no.137.
88.	—	saṁ 42/ he 1/- -	—	GMM/E.25	—	Vogel, JPh, Mat Mus. Cat. E.25
89.	Huvishka	saṁ 45/ va 3/ di 15	—	PWM	Khvasīchā	LMI, p.205-206, no.180; JBORS, 201 (1897-1900), 229 f.
90.	—	saṁ 45/ va 3/ di 17	Kaṅkālī Ṭīlā	SML/J17	Buddhi	EI, 1, p.387, no.10
91.	—	saṁ 46/ va 3/ di 16	Mathura	GMM 72.31	...ghaḍāsa	EI, XL.pp.168-169, no.32
92.	—	saṁ 47/ gri 2/ di 20	Kaṅkālī Ṭīlā	SML/J18	wife of Giha	ASI, AR, 3, no.10; EI, 1, p.396, no.30
93.	—	saṁ 47/ gri 3/ di 5	Jail Mound	—	Dharmadeva	ASI, AR, 3 p.33, no.11
94.	Huvishka	saṁ 47/ gri 4/ di 4	Jamālpur mound	MC/M2d	Monk Jivaka	LMI, p.68, no.31; ASI, AR, 3, p.33, no.12
95.	—	saṁ 47/ gri 4/ di 20	Jamālpur Mound	GMM/P38	—	Vogel, Mat.Mu.Cat.pp.175-176, P.38,
96.	—	saṁ 47/ gri 4/ di 25	Jamālpur mound	GMM/P.20	Buddhi Śreshṭha	Vogel, Mat.Mu.Cat.pp.175-176, P.20, A&B; LMI 33A and 33
97.	—	saṁ 47/ gri 4/ di 29	Jamālpur mound	IMC/M2f	Devila	LMI, p. 70, no.34; ASI, AR, 3, p.34,

98.	—	saṁ 47/ va 1/ di 11	Jamālpur mound	GMM/P.35	Monk Datta	Vogel, Cat. Mat. Mu. p.179, P.35; ASI, AR, 3, p.34, no.14
99.	—	saṁ 47/ va 2/ di 5	Jamālpur mound	IMC/M2e	Dharma Datta	LMI, pp.72, no.35A
100.	—	saṁ -/ - -/ - -	Jamālpur mound	IMC/M2e	Dharma Datta	LMI, pp.72, no.35B
101.	—	saṁ 47/ - -/ di 20	Jamālpur mound	IMC/M2b	Buddharak-shita	LMI, pp. 75-76, no.39; JASB 39, 1, p.130, pl.4
102.	—	saṁ 47/ - -/ - -	Jamālpur mound	GMM/P34	Monk Datta	LMI, pp. 73-75, no.38; JASB, Vol.V, p.188, no.27
103.	—	- -/ - -/ di 10	Jamālpur mound	IMC/M.11 or M.9	Buddhanandi	LMI, pp.77-78, no.41; JASB, 39, 1, p.129, no.14, pl.6
104.	—	- -/ - -/ di 18	Jamālpur mound	GMM/J 15	—	LMI, pp.78-79, no.42; JRAS, 5, 1870, p.196, no.3 and pl.
105.	—	- -/ - -/ di 29	Jamālpur mound	SML/B91	—	LMI, no.43, p.79; JRAS, 5, 1870, no.31, pl; ASI, AR, 3, 1873, no.22
106.	—	- -/ - -/ - -	Jamālpur mound	IMC/M2i	Buddharak-shita	LMI, pp.76-77, no.40
107.	—	- -/ - -/ - -	Jamālpur mound	GMM/P 39	Monk Datta	LMI, p.72, no.36
108.	Huvishka	saṁ 48/ va 2/ di 17	Kaṅkālī Ṭīlā	SML/J 19	Yaśa	LMI, pp. 44-46, no.14
109.	Huvishka	saṁ 48/ he 4/ di 5	Kaṅkālī Ṭīlā	—	—	ASI, AR, 3, p.34, no.15
110.	—	saṁ 49/ va 4/ di 20	Kaṅkālī Ṭīlā	SML/J 20	Dinā Datta	EI, 2, p.204, no.20,
111.	—	saṁ 50/ he 1/ - -	Kaṅkālī Ṭīlā	SML/J 21	Vijayasiri	EI, 2, p.203, no.XVII
112.	—	saṁ 50/ he 2/ di 1	Kaṅkālī Ṭīlā	—	—	EI, 2, p.209, no.36
113.	Huvishka	saṁ 50/ he 3/ di 2	—	GMM/B 29	—	Vogel, Cat.Mat.Mus.B.29; IA, IV, p. 219, no.11

114.	Huvishka	saṁ 50/ he 4/ di 1	—	—	—	
115.	Huvishka	saṁ 50/ 4th paksha/ di 5	Kaṅkālī Ṭīlā	—	Son of Indra-bala	Published for the first time
116.	—	saṁ 51/ gri 3/ di 4	Anyor, Mathura	GMM/A 65	—	LMI, pp.170-171, no. 134
117.	Huvishka	saṁ 51/ he 1/ di -	Jamālpur mound	SML/B 3	Buddhavarma	LMI, pp.64-65, no.29
118.	—	saṁ 52/ va 3/ di 25	Bhutesar, Mathura	GMM/C 21	—	LMI, p.38, no.12
119.	—	saṁ 52/ he 1/ di 25	—	GMM/J 23	Gothika	EI, 2, p.203, no.18
120.	Huvishka	saṁ 53/ va 4/ di 10	Naroli	GMM/3622	—	Bajpai, KD, Shiksha, 1955, pp. 136-137
121.	—	saṁ 54/ he 4/ di 10	Kaṅkālī Ṭīlā	SML/J 24	Gova	EI, 1, p. 391, no.21; Rosenfield gives the date as 57 also
122.	—	saṁ 57/ he 3/ di 13	Sitalāghāt Mound	GMM/B 15	—	EI, 2, p.210, no. 38
123.	Huvishka	saṁ 58/ grī 3/ di 2	Kaṅkālī Ṭīlā	SML/J 25	Nāgasena	EI, 1, p. 387, no. 9
124.	Huvishka	saṁ 60/ he 4/ di 10	Kaṅkālī Ṭīlā	SML/J 26	Dattā	EI, 1, p. 386, no. 8; LMI, no.15
125.	—	saṁ 62/ grī 3/ di 5	Rānī-ki-Maṇḍi	IMC	Vaihika	VOJ. Vol. I, pp. 172 ff; IA, 33, pp. 105-106; ASI, AR, Vol. XX, p. 37,
126.	—	saṁ 62/ va 2/ di 5	Kaṅkālī Ṭīlā	SML/J 27	Grahabala	EI, 2, p. 204, no. XIX
127.	Vāsudeva	saṁ 64/ va 2/ di -	Pālikherā	GMM/2907	Guhasena	EI, 30, pp. 181-184
128.	—	saṁ 71/ va 1/ di 15	Mathura	—	—	EI, 10, pp. 114-115, no.8
129.	—	saṁ 72/ va 2/ di 11	Mathura	GMM/45.3208	Jayadevī	BMA, X1-X4 p. 96, year in 72
130.	—	saṁ 74/ gri 1/ di 5	Ramnagar	—	Dharavalā	EI, 10, pp. 115-116, no. 9
131.	—	saṁ 74/ gri 1/ di 15	Kāman	—	Nandika	EI, 2, pp. 212, no. 42

132.	Vāsudeva	saṁ 74/ va 1/ di 30	Jail mound	IMC	—	LMI, pp. 65-67, no. 30; ASI, AR, III, no. 8
133.	—	saṁ 75/ he 1/ di 17	Chaubārā mound,	GMM/84.45	—	
134.	—	saṁ 79/ he 4/ di 25	—	GMM/89.2	Vinayadhara	
135.	—	saṁ 80/ - -/ - -	Kaṅkālī Ṭīlā	SML/J 29	—	
136.	Vāsudeva	saṁ 80/ he 1/ di 12	Kaṅkālī Ṭīlā	SML/J 30	—	EI, 1, pp, 392, no. 24
137.	—	saṁ 81/ va 1/ di 6	Kaṇkālī Ṭīlā	—	Dattā	EI, 2, 204, no. 21
138.	—	saṁ 82/ va 4/ di 2	—	SML/J 686		
139.	Vāsudeva	saṁ 83/ grī 2/ di 16	—	GMM/B 2	Jinadāsī	Cat. Mat. Mu. p. 66, no. B. 2
140.	—	saṁ 83/ grī 2/ di 25	—	GMM/B 3	—	ASI, AR, 3, p. 34, no. 14;
141.	Vāsudeva	saṁ 84/ grī 2/ di 5	Balbhadra kuṇḍa	GMM/B 4	Kumāradatta	JUPHS, XXIII, B. 4
142.	—	saṁ 84/ va 3/ di 25	Kaṅkālī Ṭīlā	GMM/ 490	Okharika	EI, 19, p. 67; JUPHS, XXIII, p. 38
143.	—	saṁ 85/ gri 3/ di 8	Kaṅkālī Ṭīlā	—	—	IA-a Review, 1974-75, p. 50
144.	—	saṁ 86/ grī 4/ di 5	Mathura	GMW/88.155	—	
145.	—	saṁ 86/ he 1/ di 12	Kaṅkālī Ṭīlā	SML/J 32	Daughter of Dāsa	EI, 1, p. 388, no. 12
146.	—	saṁ 87/ grī 1/ di 20	Kaṅkālī Ṭīlā	SML/J33	—	EI, 1, pp. 388-389, no. 13
147.	Vāsudeva	saṁ 87/ he 2/ di 30	Kaṅkālī Ṭīlā	SML/or lost	—	ASI, AR, 3, p. 35, no. 18;
148.	—	saṁ 90/ va -/ - -	Kaṅkālī Ṭīlā	GMM/B 5	—	EI, 2, p. 205, no. 22, ASI, AR, 3, p. 35, no. 19
149.	—	saṁ 91/ - -/ - -	Mātā Gali Lane,	GMM/1350	—	EI, 19, pp. 68-69
150.	—	saṁ 92/ he 1/ di 5	Mohālī	GMM/2801	Grahadāsika	JUPHS, XI, pp. 75-76; XXI, p. 79-80; EI. 34, pp. 10-11.

151.	—	saṁ 92/ grī 2/ di -	Mathura	GMM/3223	—	Jaina Antiquary, Vol.16, no.1, p. 13
152.	—	saṁ 93/ va -/ - -	Kaṅkālī Ṭīlā	SML/J34	Goldsmith Deva	EI, 2, p. 205, no. 23
153.	—	saṁ 93/ he 4/ di 25	Mathura	GMM/76.1	—	EI, 37, pp. 151-153;
154.	—	saṁ 95/ grī 2/ di 18	Kaṅkālī Ṭīlā	SML/J623	Daughter of Grahadatta	EI, 1, p. 392, no.22
155.	—	saṁ 97/ va 1/ di -	—	GMM/B31	—	LMI, p. 53, no.23; JUPHS XXIII, p. 54
156.	Vāsudeva	saṁ 98/ va 4/ di 11	Kaṅkālī Ṭīlā	Lost	Wife of Ārya	ASI, AR, 3, p. 35, no. 20;
157.	—	saṁ 98/ he 1/ di 5	Kaṅkālī Ṭīlā	SML/J35	—	EI, 2, p. 205, no. 24
158.	Vāsudeva	- -/ - -/ - -	Lakhanu, Hathras	GMM/G. 38	Sena	Cat. Mat. Mu. p.122, JUPHS, 23, p. 14
159.	Vāsudeva	saṁ 170/ he 2/ di 3	—	San Francisco		BIM, 1987, pp. 28-29
160.	—	saṁ -/ va 2/ di 6	Mound on the Circular Road	GMM/B18	—	LMI, pp. 105-106, no. 72
161.	—	- -/ - -1/ di 30	—	GMM/A64	—	LMI, pp. 111-112, no. 76;
162.	—	1/ - -/ di 11	Mathura	SLM/E2		LMI; no.162; EI, 10, p. 107, pl.
163.	—	saṁ - -/ - -/ - -	Mathura	SLM/J53		EI, II, p.208, no.33
164.	—	saṁ 16/ - -/ - -	Mathura	GMM/G47		JUPHS, 23, p. 92
165.	—	saṁ 145/ Kārt -/ di 3	Mathura	GMM/58.4833		
166.	—	saṁ 270/ - -/ - -	Mathura	GMM/1315		LMI, p. 162, no. 123
167.	—	saṁ 299/ he 2/ di 1	—	SML	—	IA, 37, pp. 33, pl. facing p. 66.

168.	Vima Kadphises	- -/ - -/ - -	Hunza	Dani 17 HK 1	—	JCA,Vol. VIII, no.2, p5 BIM, 1987
169.	Kanishka Gushaṇa	- -/ - -/ - -	Hunza	Dani 9 HK 2	—	JCA, Vol. VIII, no.2, p5. BIM, 1987
170.	Kanishka	saṁ 1/ - -/ - -	Shah ji ki Dheri Peshawar	—	Agisala	CII, Vol. II, pt. I. no. LXXII, pl. XXV, p.135 ff.
171.	Kanishka	saṁ 4/ - -/ - -	Alam Bridge	Fuss 7 AK 1	—	BEFEO, LXV, 1978, p. 1f BIM, 1987
172.	Kanishka	saṁ 5/ - -/ - -	Alam Bridge	Fuss 5-21 AK 2	—	BEFEO, LXV, 1978, p. 1f, BIM, 1987
173.	Kanishka	saṁ 7/ jetha/ di 5	Hunza	Dani 5/3 HK 3	—	JCA, Vol. VIII, no. 2; BIM. 1987
174.	Kanishka	saṁ 9/ - -/ - -	Alam Bridge	Fuss 6-6 AK 3	—	BEFEO, LXV, 1978, p. 1f; BIM, 1987
175.	Kanishka	saṁ 9/ - -/ - -	Alam Bridge	Fuss 8 AK 4	—	BEFEO, LXV, 1978, p. 1f; BIM, 1987
176.	Kanishka	saṁ 9/ - -/ - -	Alam Bridge	Fuss 13 AK5	—	BEFEO, LXV, 1978, p.1f; BIM, 1987
177.	Kanishka	saṁ x1/ - -/ - -	Alam Bridge	Fuse 6-7 AK 6	—	BEFEO, LXV, 1978, p.1f; BIM, 1987
178.	Kanishka	saṁ11/ daisios -/ di 18	Sui Vihara Bhawalpur	—	Nāgadatta	CII, Vol. II, pt.1, LXXIV, p.138 ff; pl. XXVI
179.	Kanishka	saṁ 11/ āshāḍha/ di 20	Zeda	Lahore Mu.	Hipes Dhia	CII, Vol. II, pt.1, LXXV, pp. 142 ff, pl. XXVI-2.

180.	Kanishka	saṁ 18/ Kārttika māsa/ di 20	Manikiala Rawalpindi	Lovure Paris	Lala	CII, Vol. II, pt. I, LXXIX, pl. XXVI-I
181.	Kanishka	saṁ 18/ artemisios māsa/ di 10	—	—	—	CII, Vol. II. pt. I, pp. 151 ff LXXIX, pl. XXVII
182.	Kanishka	saṁ 20/ Jyeshṭha/ di 1	Garhi Matani	Campbellpur	Budha Varma	pp. 151 ff
183.	Vajheshka Gushaṇa	saṁ 20/ Jeṭha māsa/ di 13	Kamra Campbellpur	Taxila Museum	—	IMB, Vol. VIII, 1973, no. pp. 111 ff
184.	Kushana	saṁ 20/ avadunakas/ di 20	Kurram	—	Sveda (Sena) Varma	CII, Vol. II, pt. I, LXXX, pl. XXVIII, XXIX, pp. 152 ff
185.	—	saṁ 28/ Apellaios māsa/ di 10	Hidda	—	Saṁghamitra	CII, Vol. II, pt. I, pp. 157 ff. LXXXII, pl. XXX-2,
186.	Vāsishka	- -/ - -/ - -	Chilas II	—	—	Chilas, the City of Nanga Parvat, Dani, A.H., Islamabad, 1983, pp.114, pl.89
187.	Kanishka	saṁ 31/- -/- -	Surkh Kotal Afghanistan	—	—	India Past and Present Vol.IV, Calcutta.
188.	Kaneshko	- -/ - -/ - -	Shahr-i-Bahlol	—	—	Summary of Papers, International Congress of Orientalists Vol. III, pt. II, pp. 718-720, 1964,.
189.	Huvishka	saṁ 4(30)/ - -/ - -	Airtam	—	—	JAS, Vol-24, pp. 54-56
190.	Huvishka	saṁ 34/ - -/ - -	Hunza	Dani 8; HK4/	—	JCA, Vol. VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
191.	Kushana	saṁ 39/avadunaga/di 3	Shertala	—	—	
192:	—	saṁ 40/ praushṭahap-ada māsa/ di 20	Shakardara Cambellpur	Lahore Mu. I. 142	Droṇipadra	CII, Vol.II, pt.I, LXXXIII, pl.XXXI pp.159; same as No.1271 of Mathura Museum.

193.	—	saṁ 40/ Praushṭha-pada māsa/ di 20	Rawal, Mathura	GMM/1271	Droṇipadra	CII, Vol.II, pt.I, LXXXIII, pl. XXXI, pp.159
194.	Kanishka	saṁ 41/ Jyeshṭha/ di 25	Ara	Lahore Mu. I. 133	Dashavhara	CII, Vol.II, pt.I, LXXXV, pl.XXXII, pp.162 ff.
195.	Huvishka (Gushaṇa)	- -/ - -/ - -	Hunza	Dani 1, HK 5	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
196.	Kushana	saṁ 48/ - -/ - -	Hunza	Dani 16 HK 6	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza, BIM 1987
197.	Huvishka	saṁ 51/ māsa artemisios/ di 15	Wardak	British Museum	—	CII, Vol.II, pt.L, XXXVI, pl. XXXIII, pp. 165 ff
198.	—	saṁ 61/ māsa chaitra/ di 8	Uṇḍ	—	—	CII, Vol.II, pl.I, LXXXVII, pp.170-171
199.	Vāsudeva	saṁ 68/ - -/ - -	Hunza	Dani 15 HK 7	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
200.	Vāsudeva	saṁ 70/ - -/ - -	Hunza	Dani 30 HK 8	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
201.	Vāsudeva	saṁ 70/ - -/ - -	Hunza	Dani 54 HK 9	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
202.	Vāsudeva	saṁ 76/ - -/ - -	Hunza	Dani 92 HK 10	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
203.	Vāsudeva	saṁ 80/ - -/ - -	Hunza	Dani 39 HK 11	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
204.	Vāsudeva	saṁ 80/ - -/ - -	Hunza	Dani 51 HK 12	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
205.	Vāsudeva	saṁ 81/ - -/ - -	Hunza	Dani 13 HK 183	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987

206.	Vāsudeva	saṁ 82/ - -/ - -	Hunza	Dani 45 HK 14	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
207.	Vāsudeva	saṁ 83/ - -/ - -	Hunza	Dani 34 HK 15	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza
208.	Vāsudeva	saṁ 89/ margaśirsha māsa/ di 8	Mamāṇe Ḍheri, Peshawar.	Peshawar	—	CII, Vol.II. pt.I. p.171-172, pl. XXXIV
209.	Vāsudeva	saṁ 89/ - -/ - -	Alam Bridge	Fuss 10-5 AK 7	—	BEFEO, LXV, 1978
210.	Vāsudeva	saṁ 91/ - -/ - -	Hunza	Dani 21 HK 16	—	JCA, Vol.VIII, no.2, The Sacred Rock of Hunza; BIM, 1987
211.	Gushaṇa	saṁ 122/ śrāvaṇa/ di 1	Salimpur near Panjtar	Lahore Residency	—	CII, Vol.II, pt.I, pp.67-70; Ghoshal, SN, JAS, Vol. XXIII, nos.3-4-, pp. 81-83
212.	—	saṁ 136/ āshāḍa māsa/ di 15	Taxila	Taxila Mu.no. CH. G.5	—	CII, Vol.II, pt.I, pp.70-71, pl.XIV
213.	—	saṁ 187/ - -/ - -	Khalatse, Ladakh	—	—	CII, Vol.II, pt.I,pp.79-81, pl.XV-2
214.	Vhima Kuśasa	saṁ 279/ Gorpiaos/ - -	Dasht-e-Nawur (Afghanistan)	—	—	BEFEO, 1974, Vol. LXI, G. Fussman, p.22
215.	—	saṁ 9(?)/ - -/ - -	Shaikhan Ḍheri	—	—	Ancient Pakistan, Vol.II, pp.109-113
216.	—	- -/ - -/ di 25	Kanizā Dheri	Peshawar Mu.50	—	CII, Vol.II, pt.I, pp.172f, pl.XXXIV-2
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1 For the illustrations, the writer is grateful to the Archaeological Survey of India, various Museums, Departments and Authors and Publishers.

2 The serial number against an illustration relates to the serial number of the inscription in the text.

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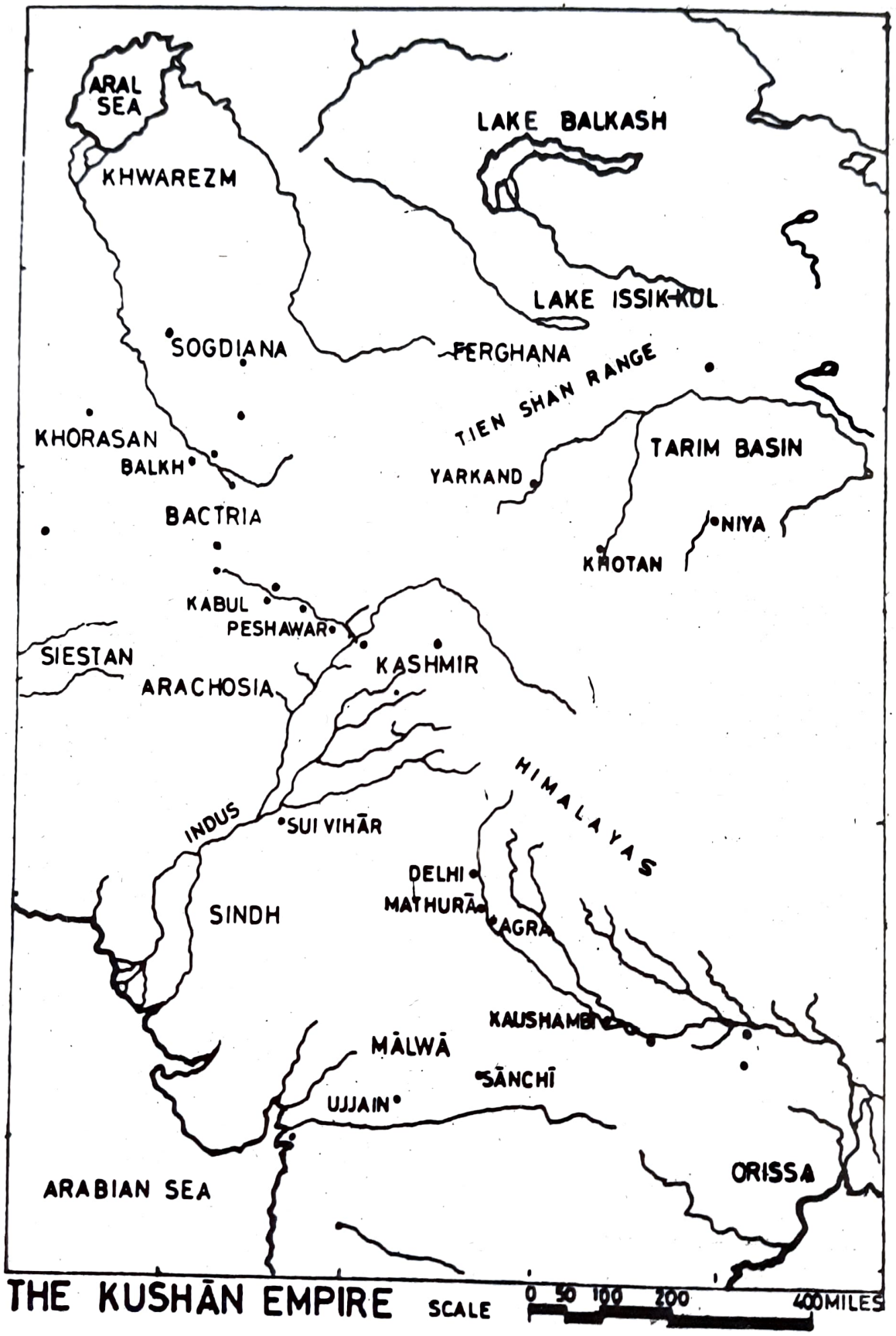

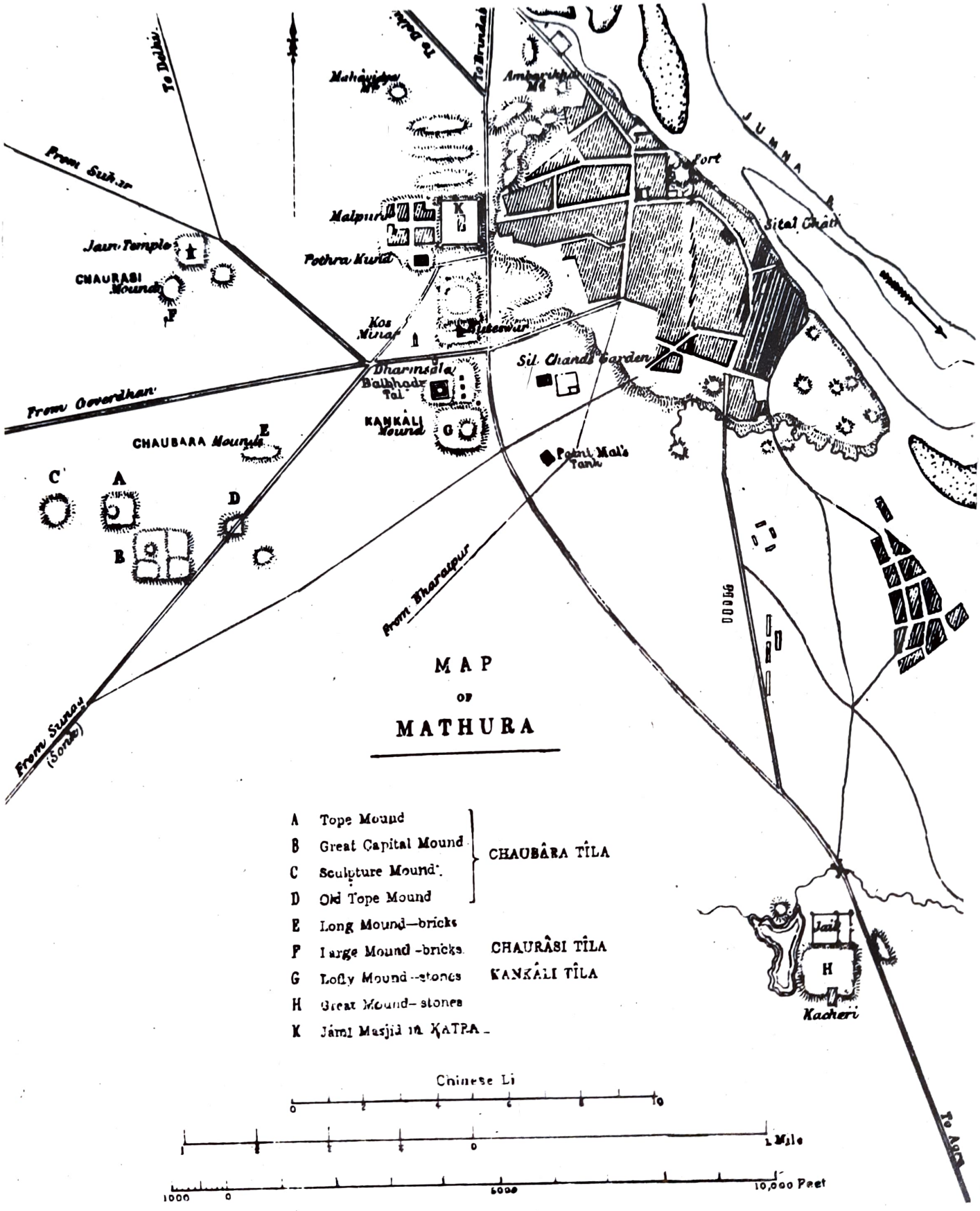

MAP
OF
MATHURA

A	Tope Mound	CHAUBÂRA TÎLA
B	Great Capital Mound	
C	Sculpture Mound	
D	Old Tope Mound	
E	Long Mound—bricks	
F	Large Mound—bricks	CHAURÂSI TÎLA
G	Lofty Mound—stones	KANKÂLI TÎLA
H	Great Mound—stones	
K	Jâmi Masjid in KATRA	

Chinese Li 0 0

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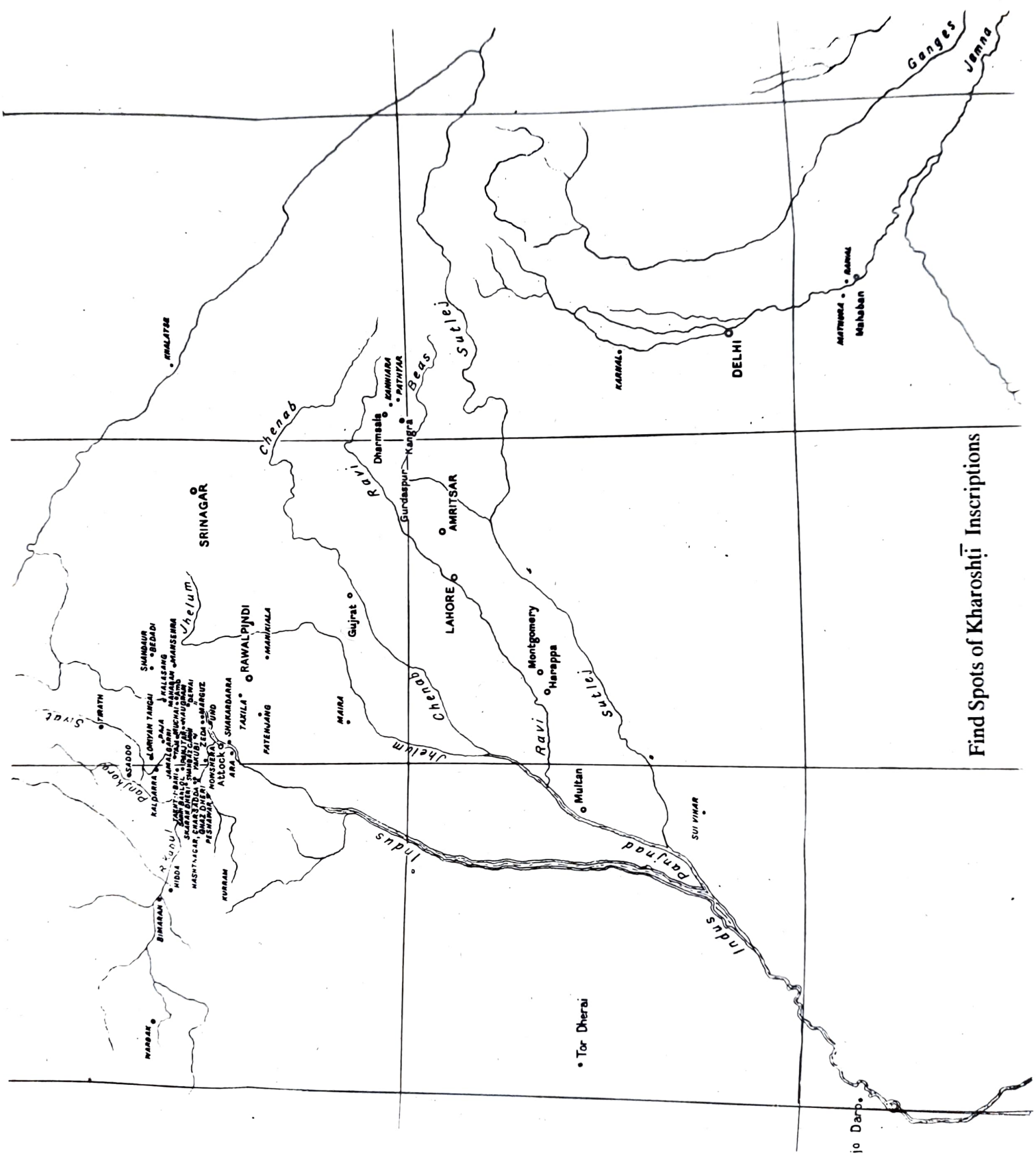
1000 0 5000 10,000 Feet

PLATE III



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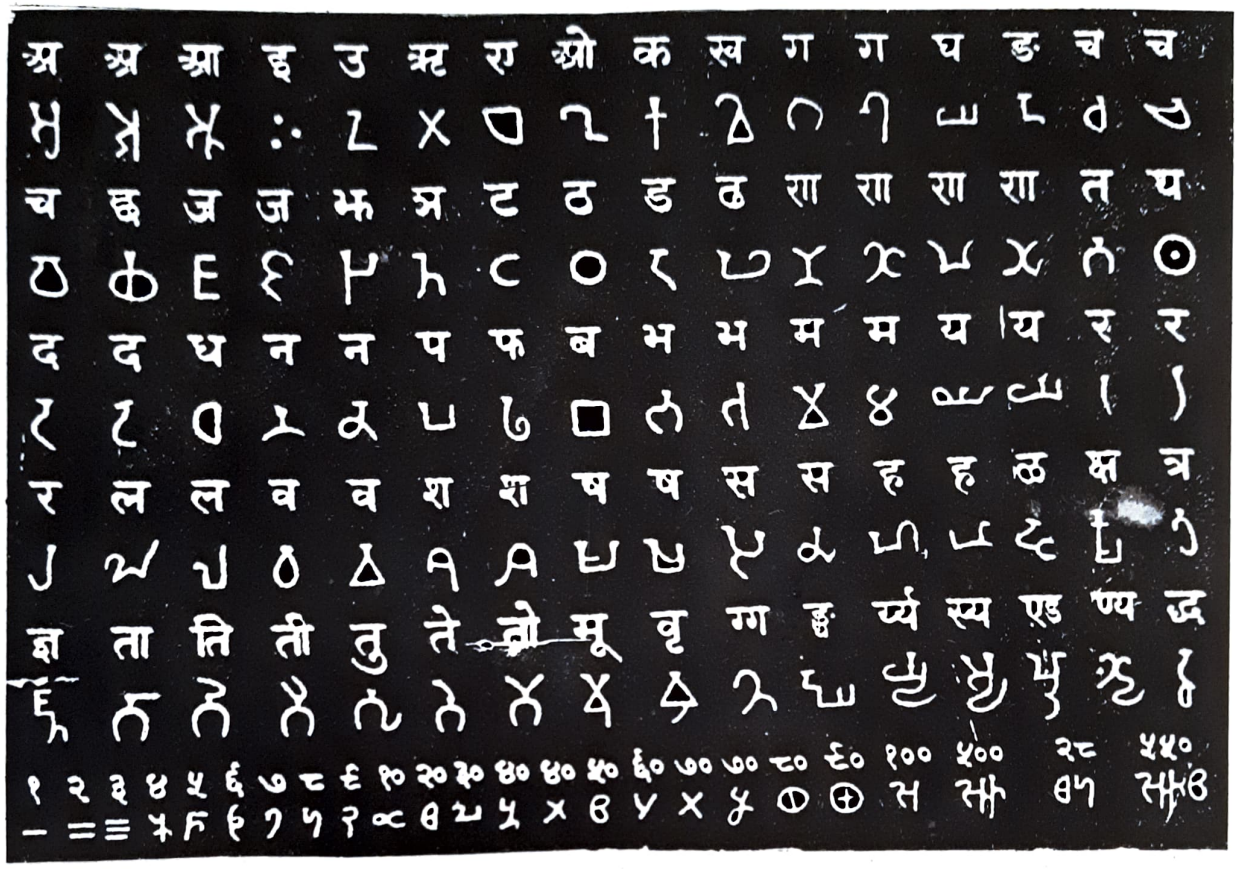

Chart : Kushāna Brāhmī Alphabet

Chart : Kushāṇa Brāhmī And Kharoshṭī Numerals

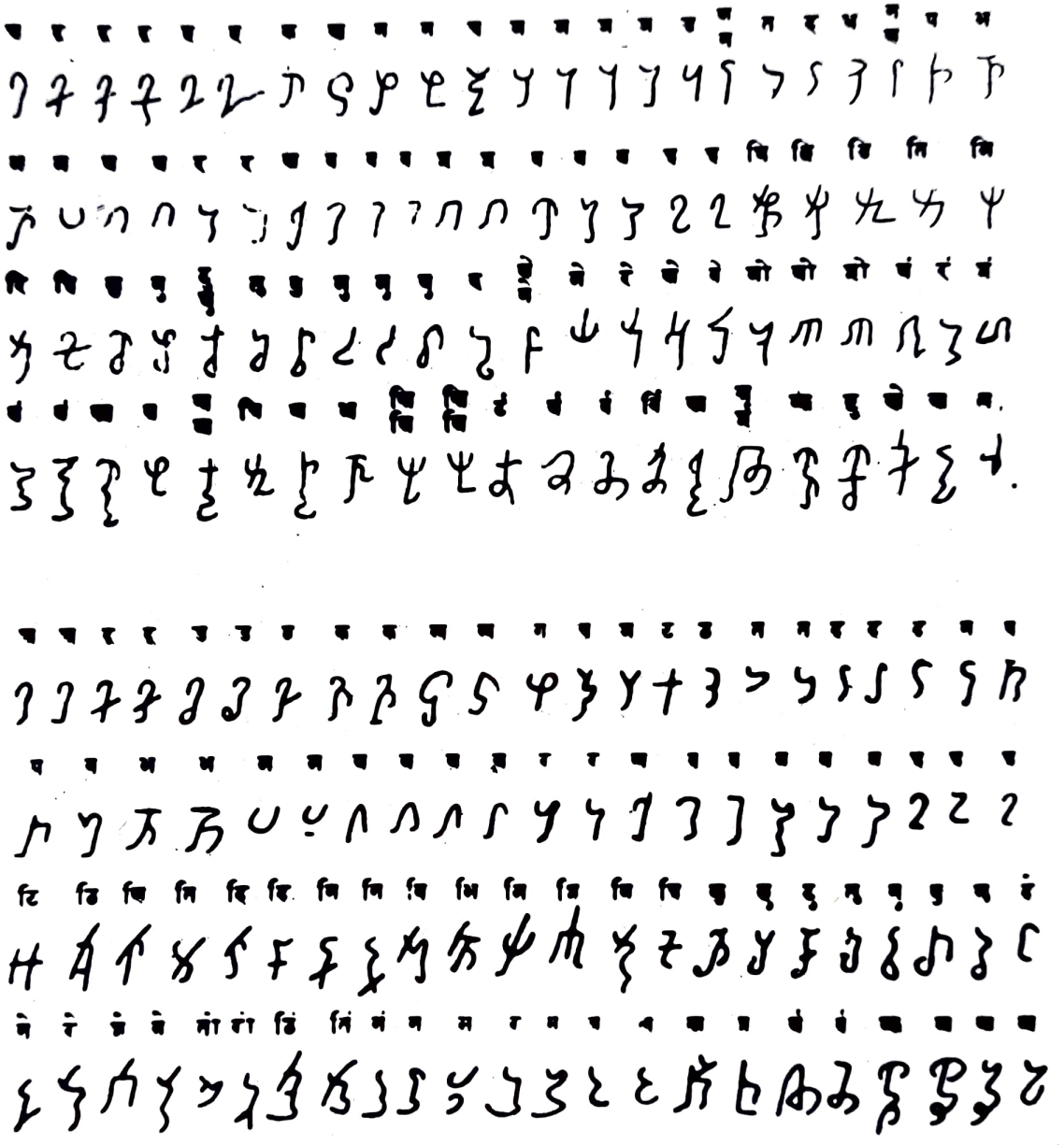

Chart : Kushāṇa Kharoshṭī Alphabet

1

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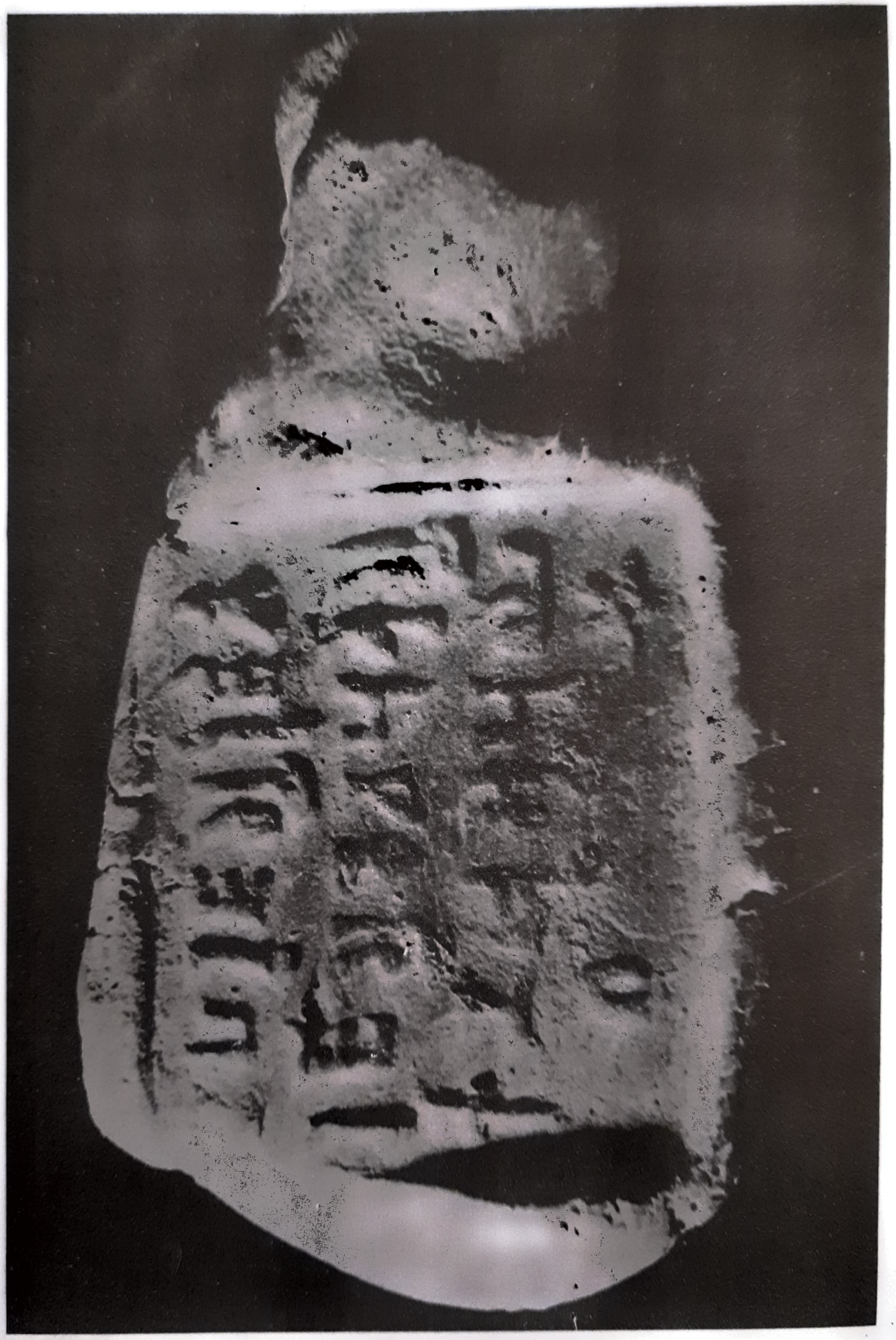

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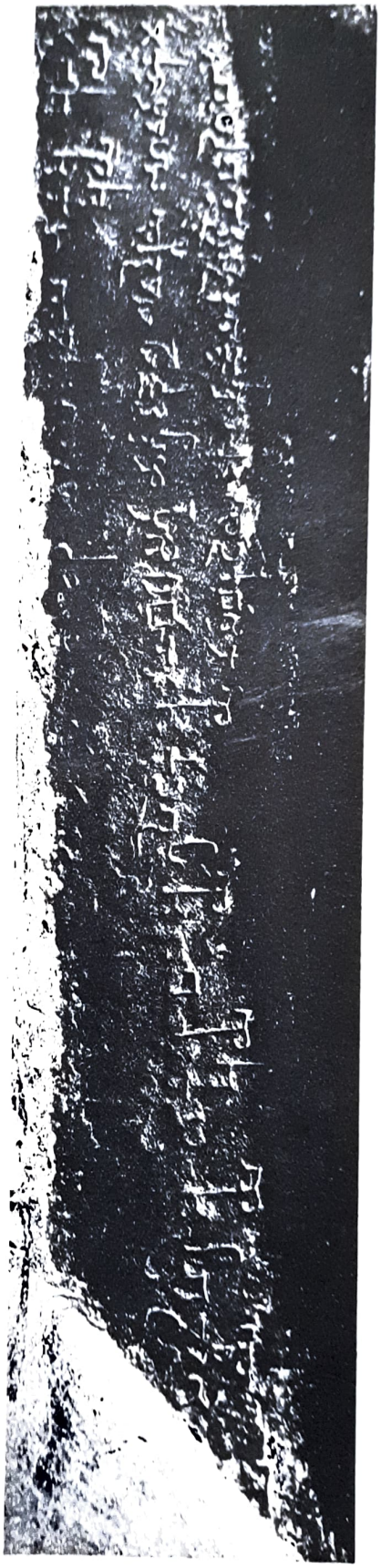
4



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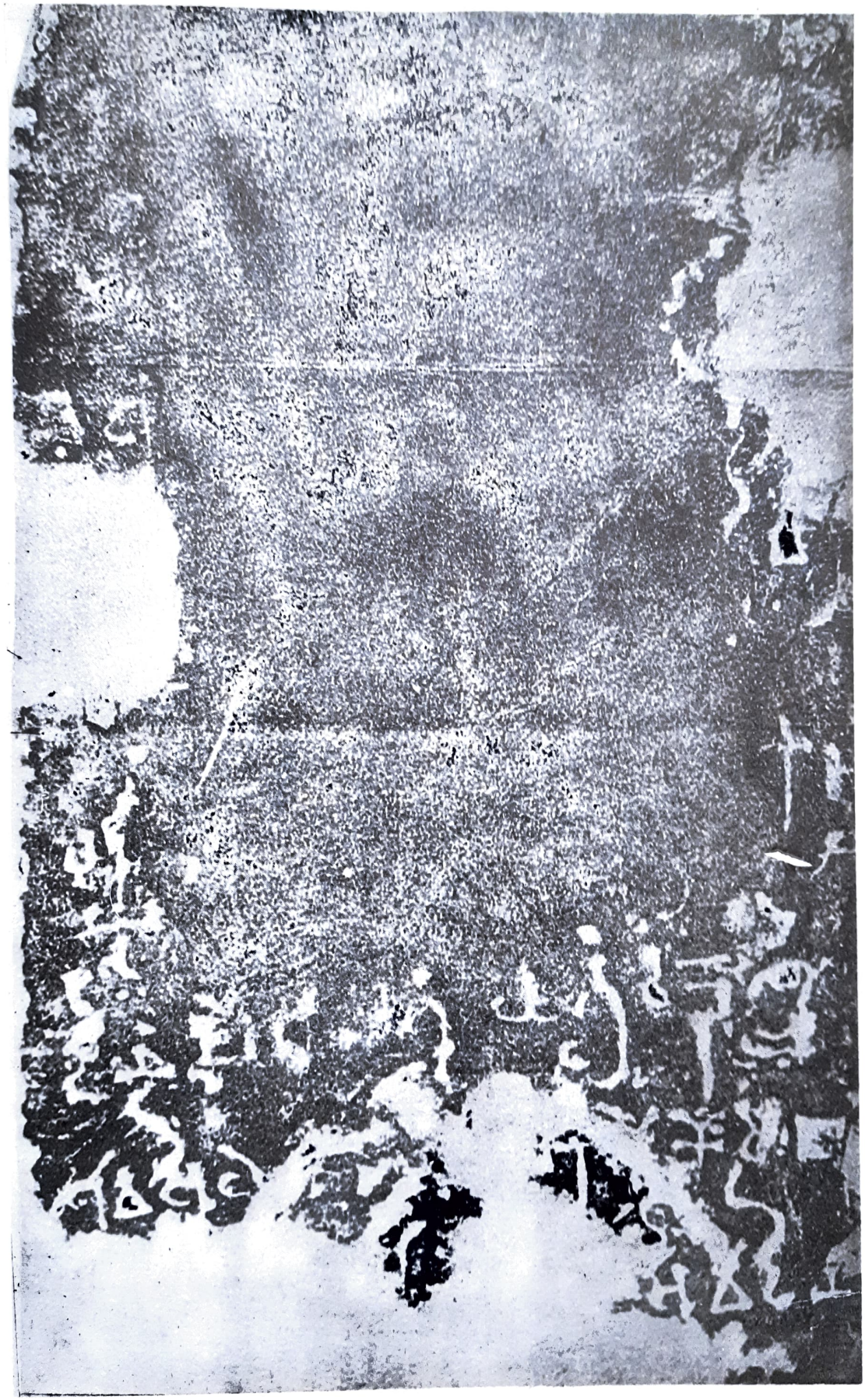

Chart : Kushāṇa Kharoshṭī Alphabet

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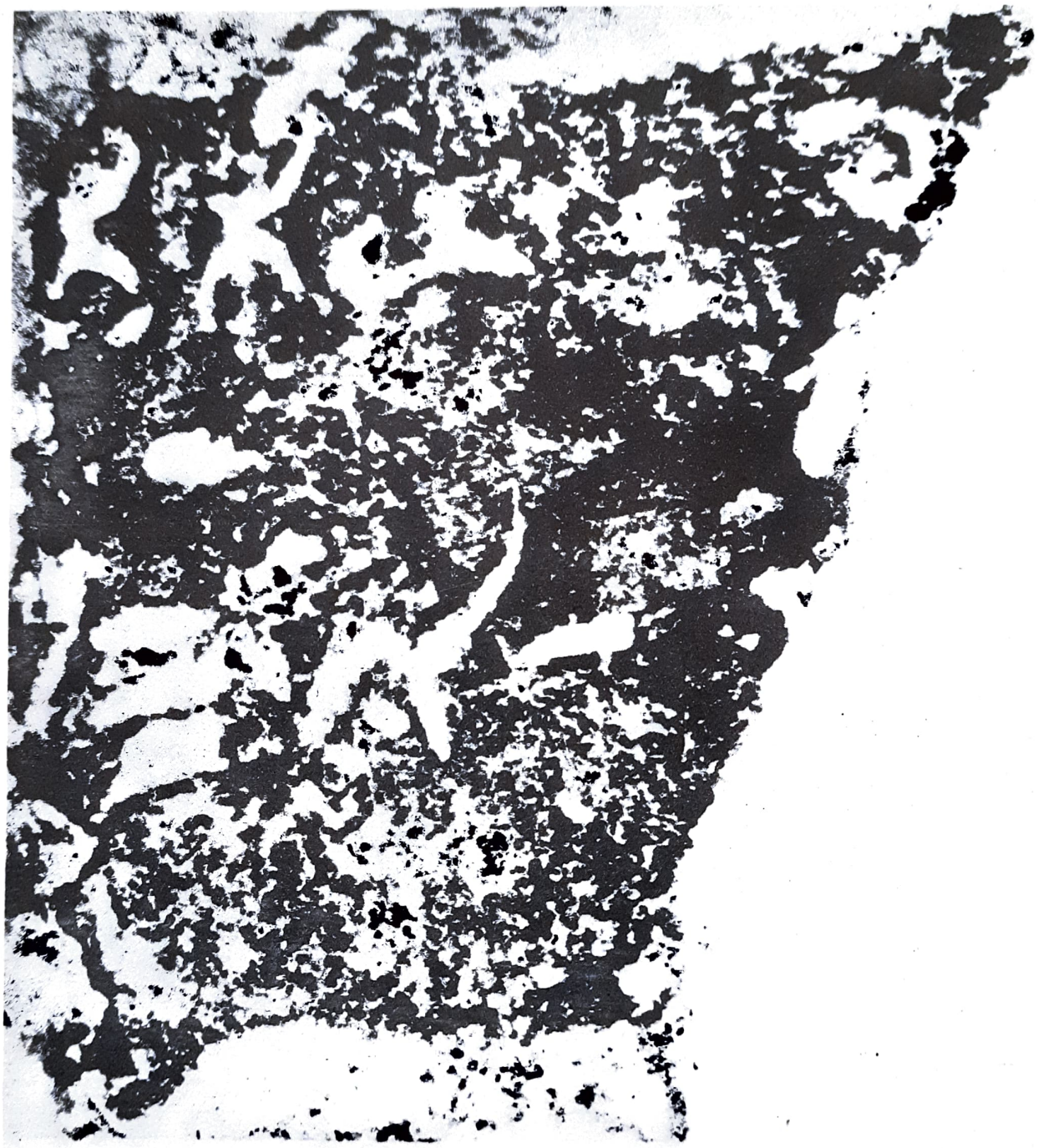

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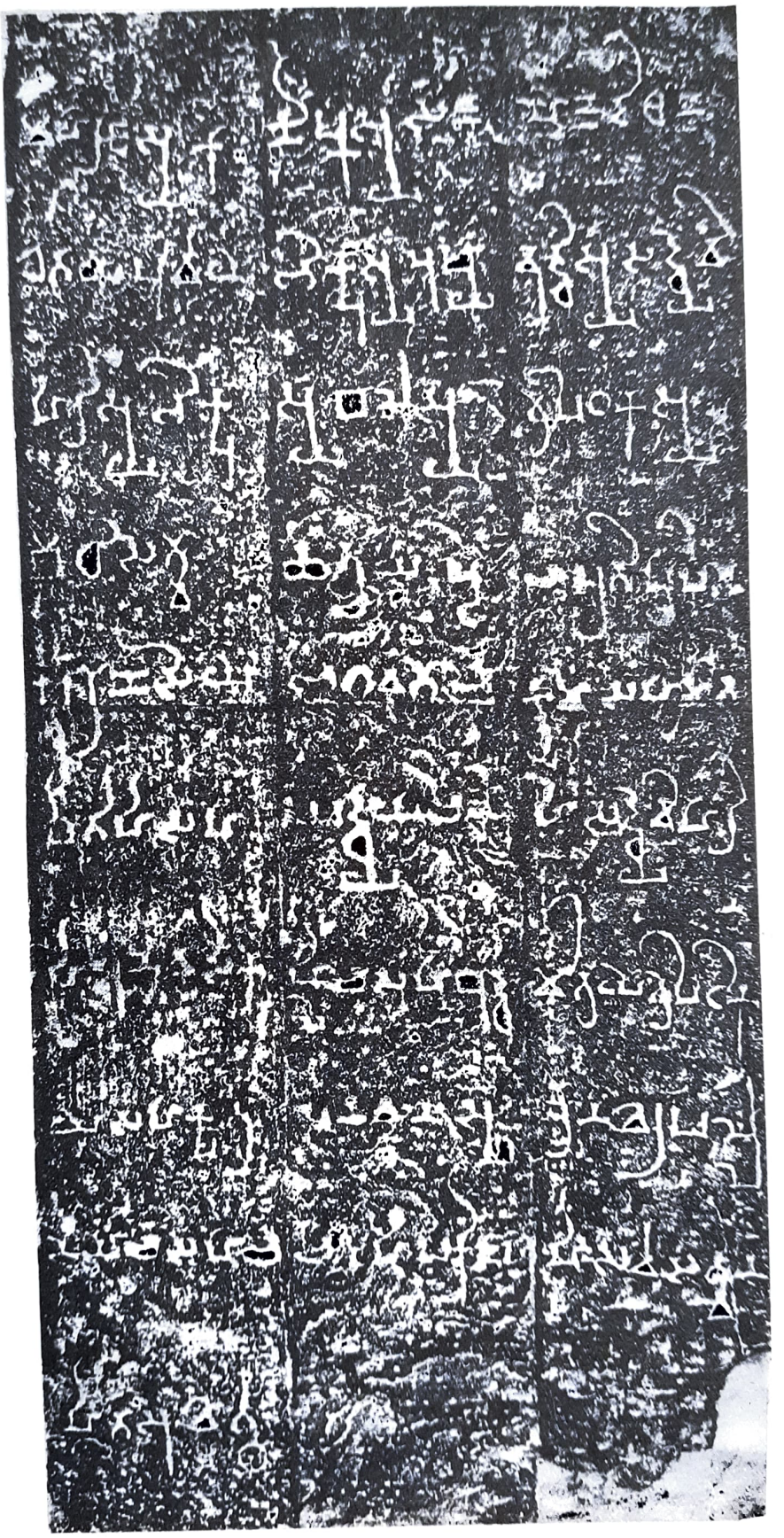

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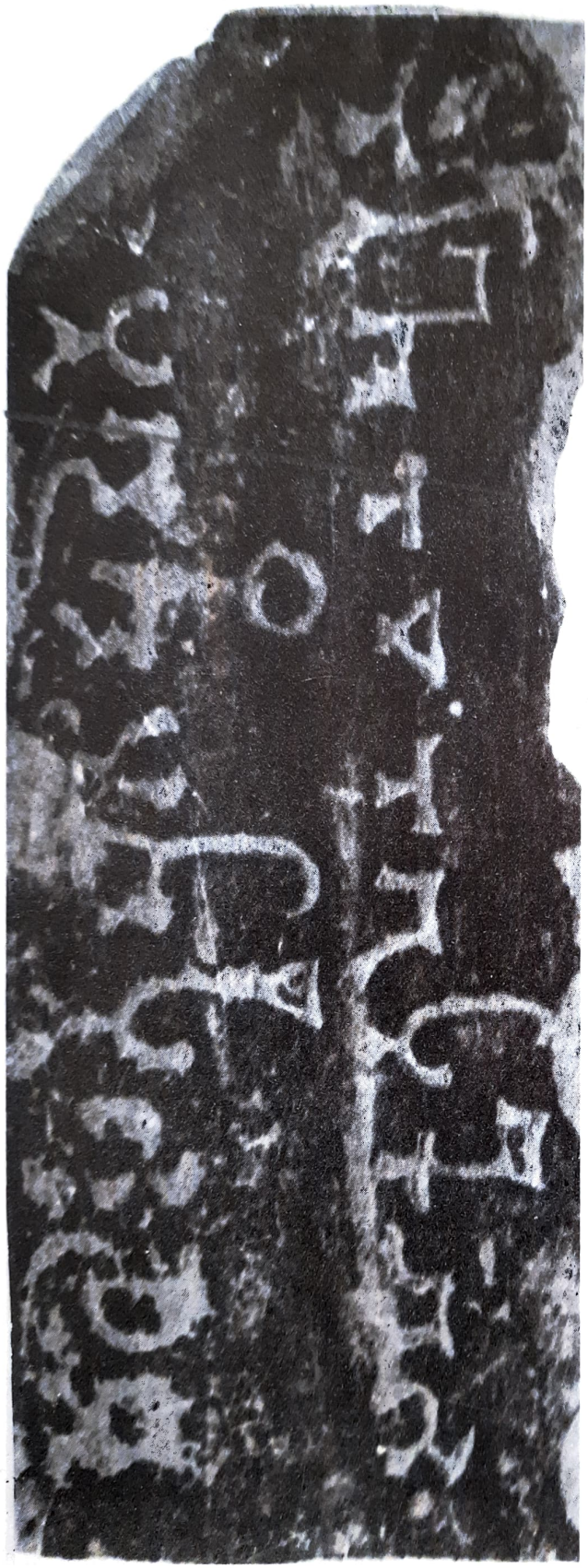

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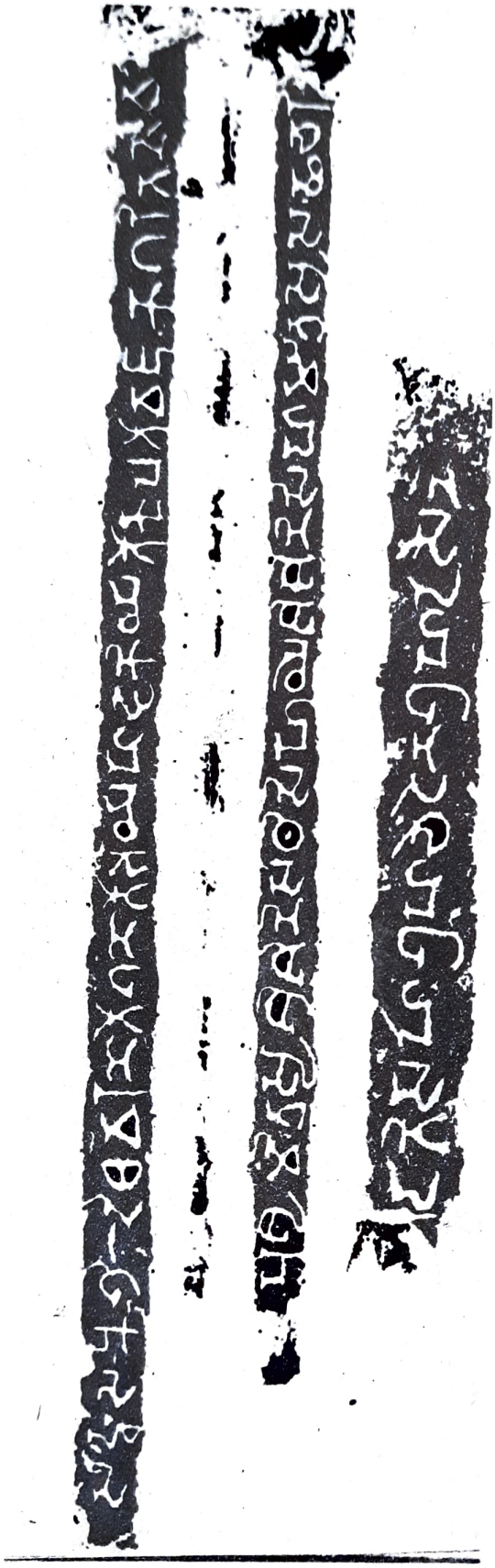

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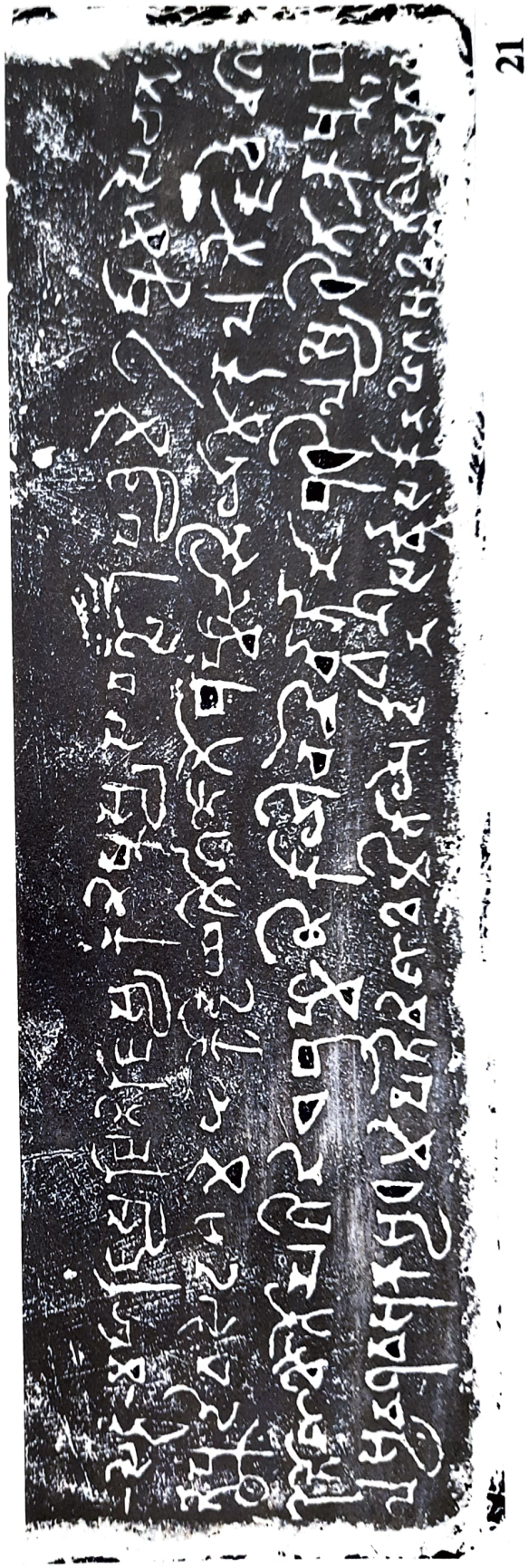

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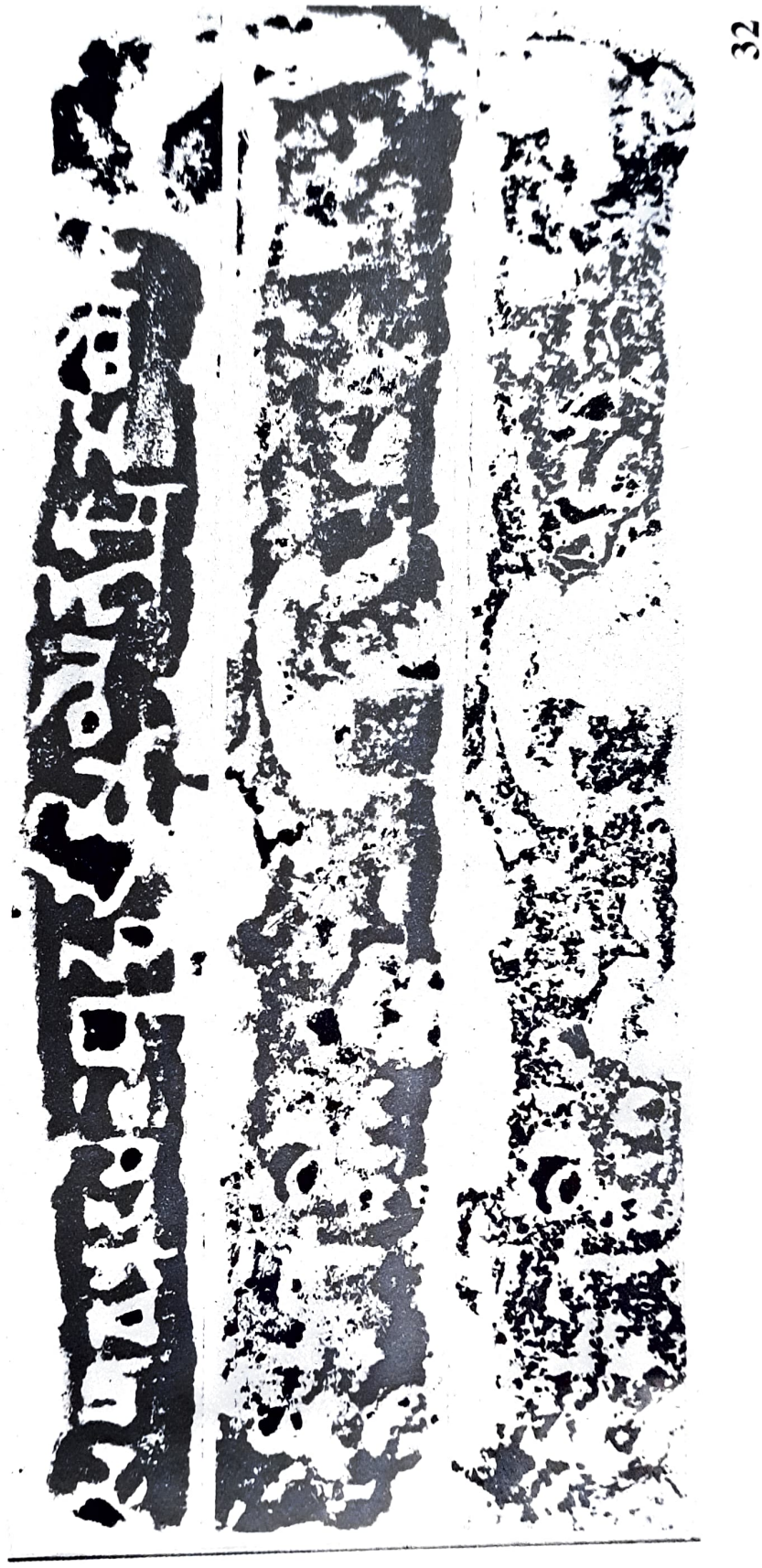
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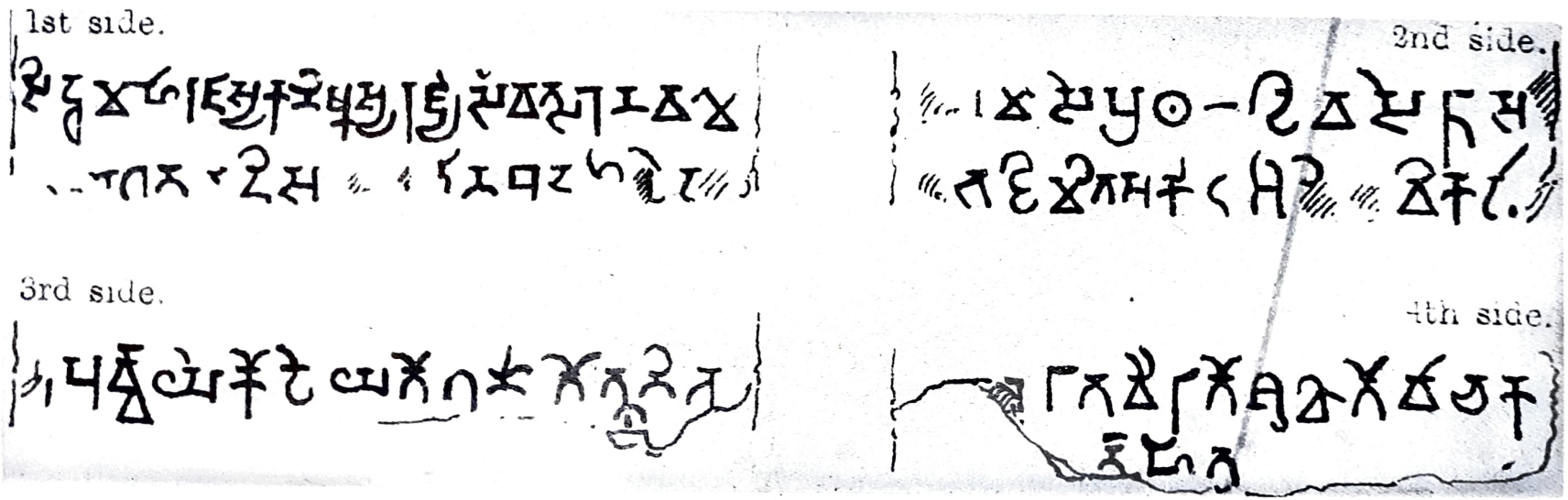
1st side.

2nd side.

3rd side.

4th side.



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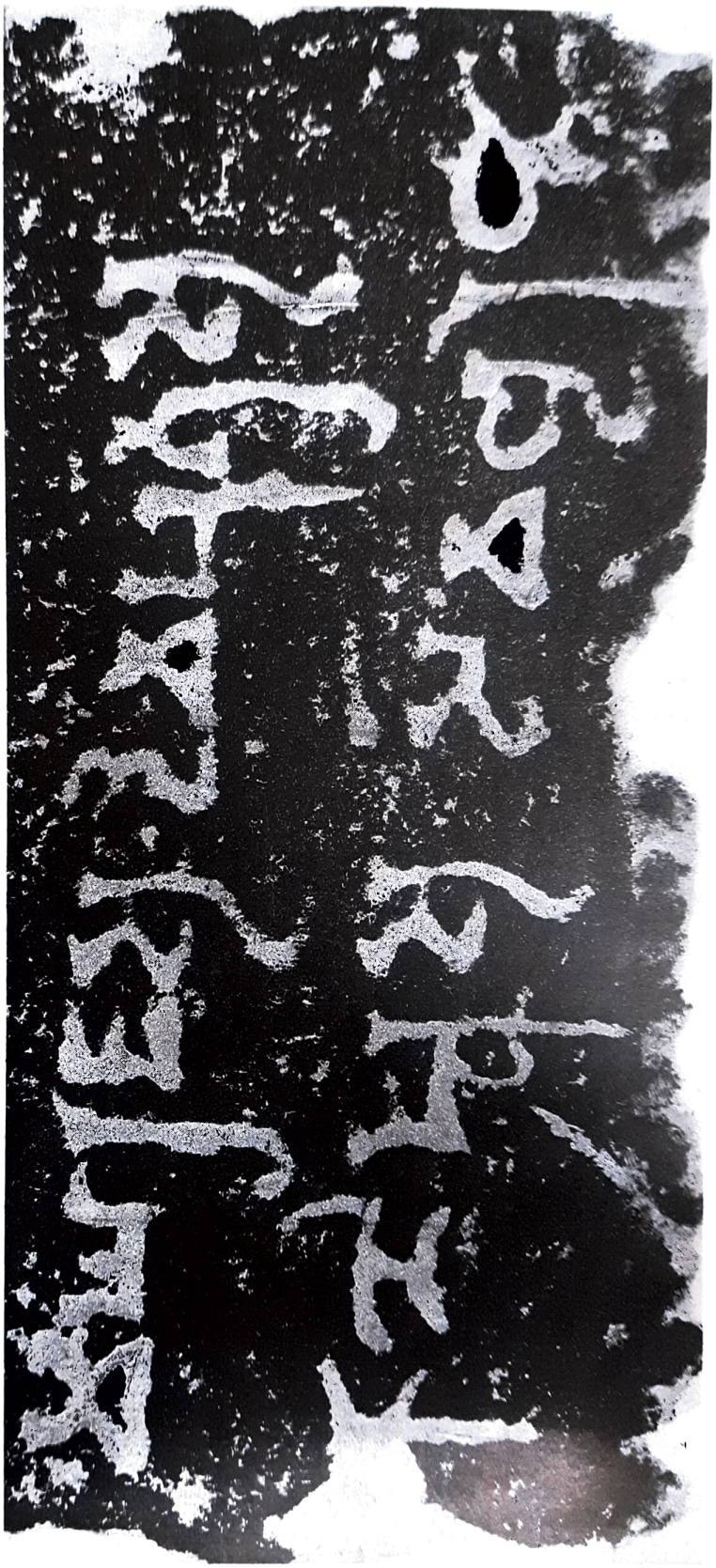

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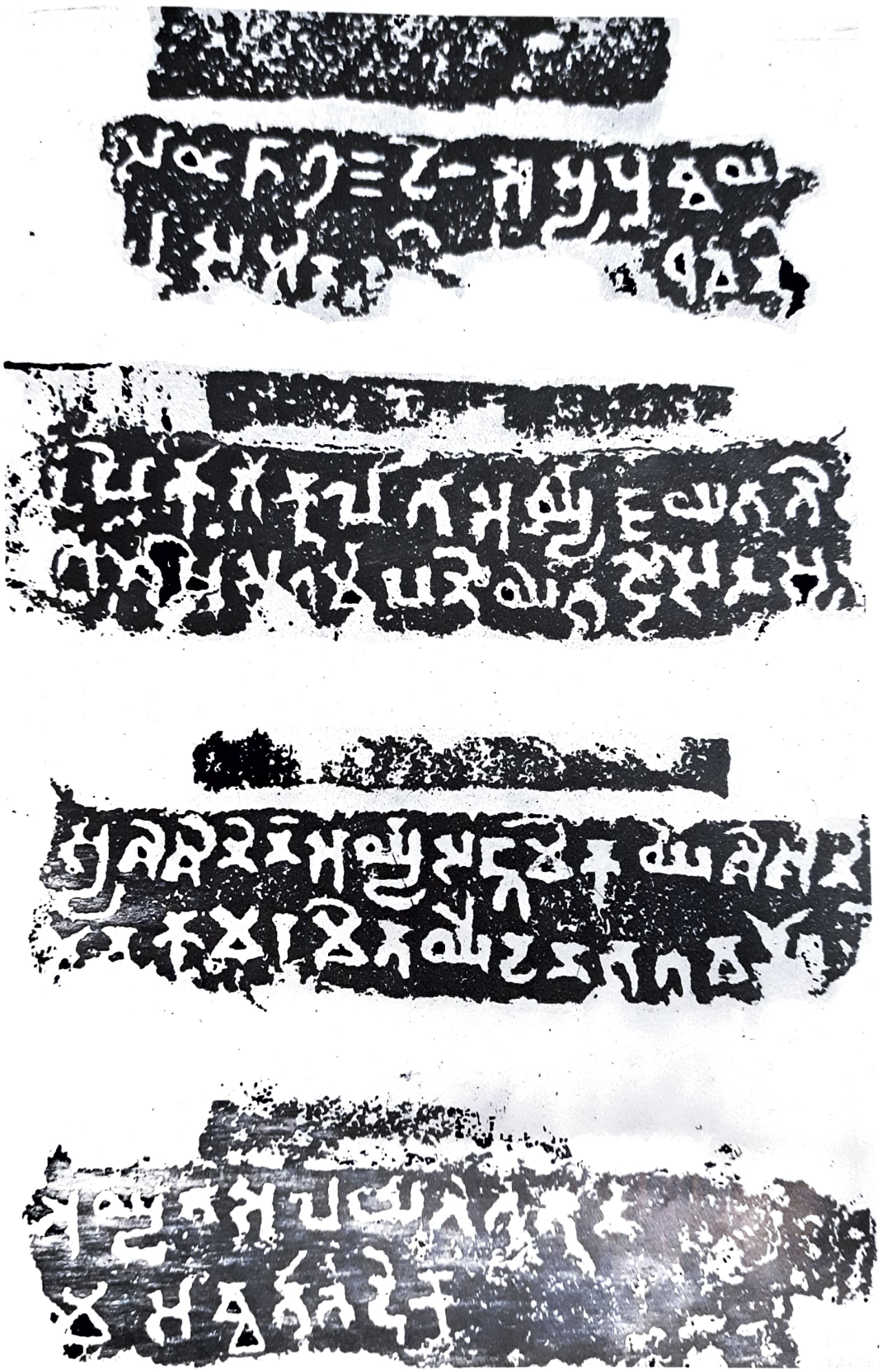

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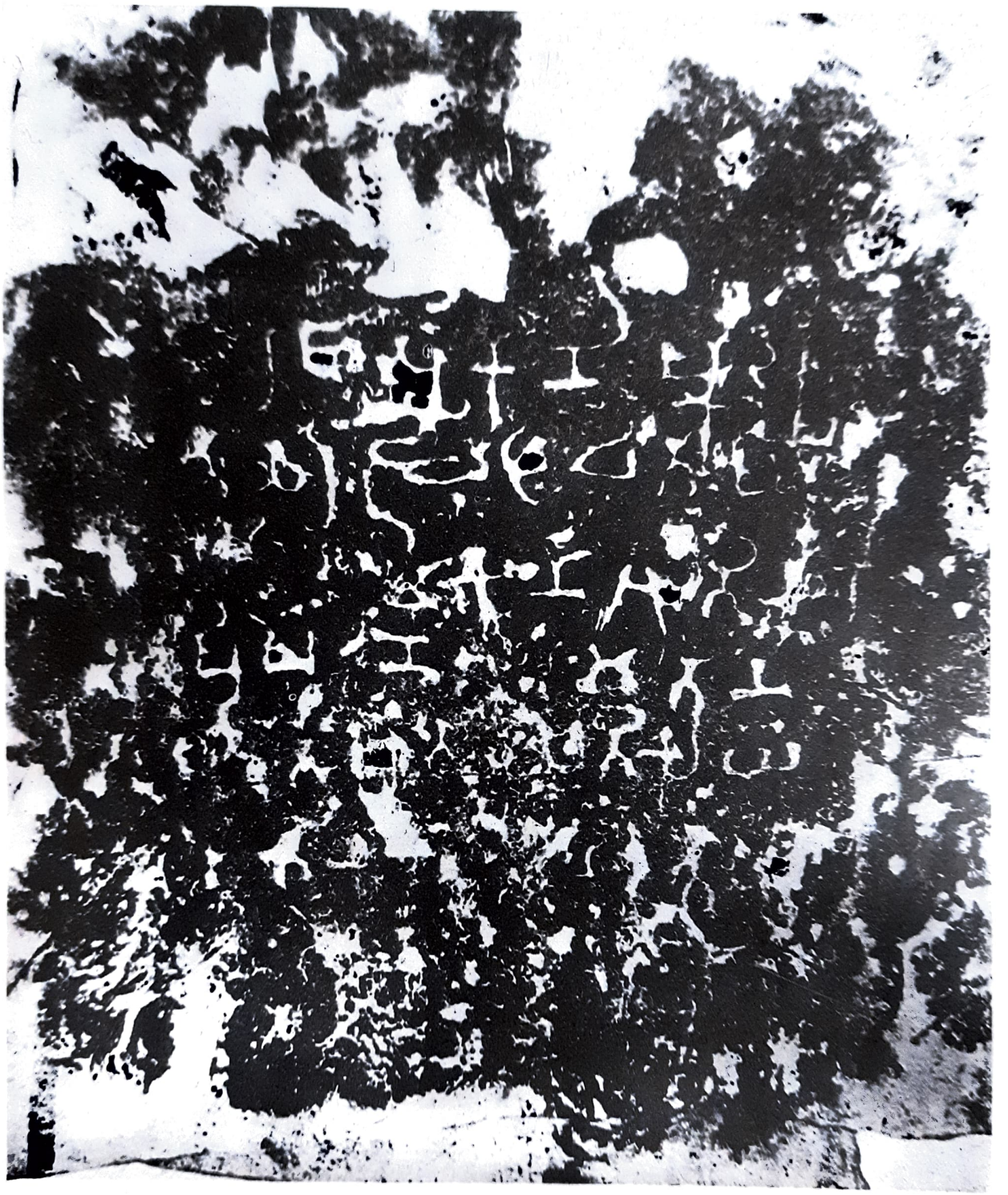

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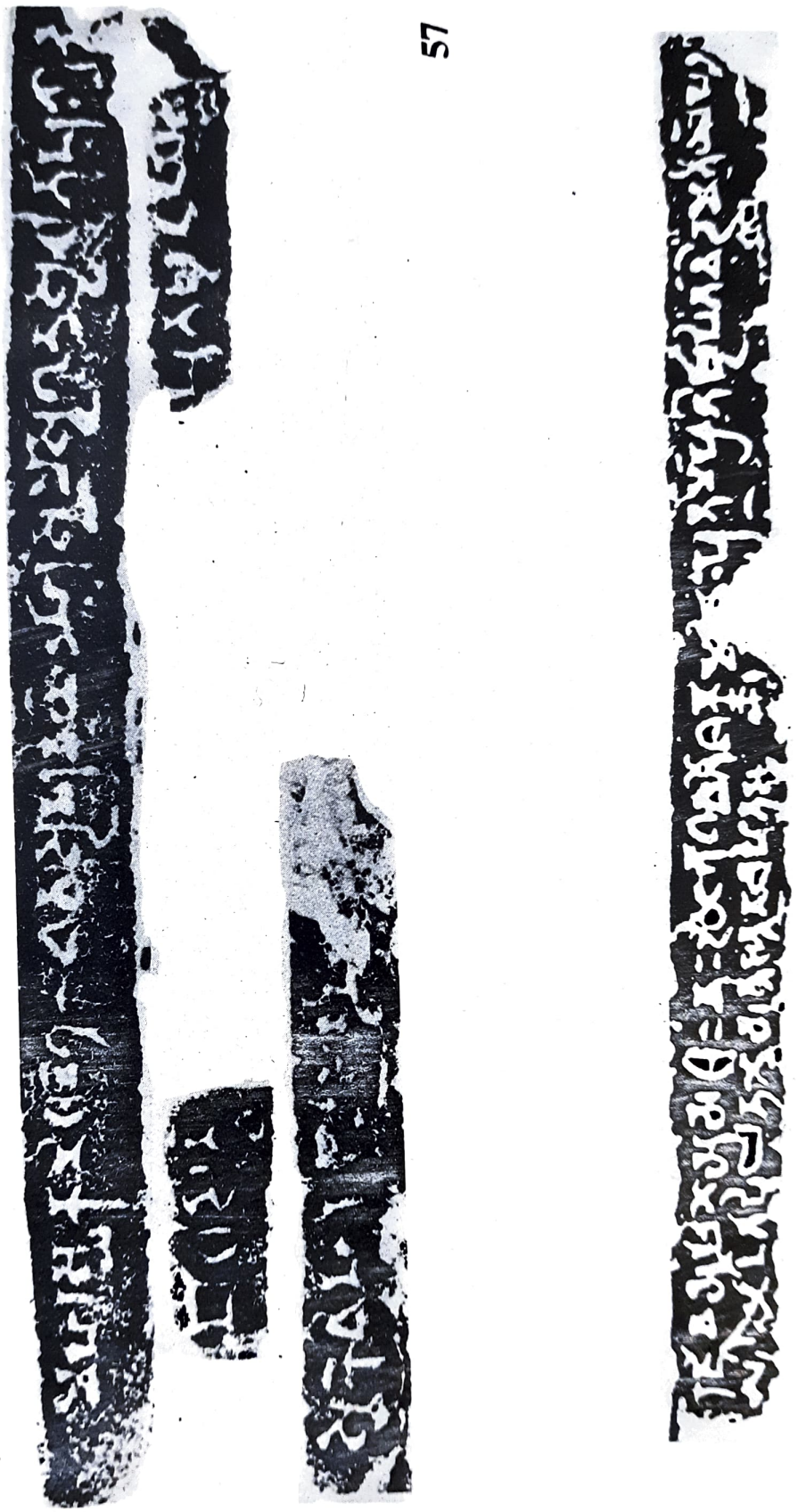

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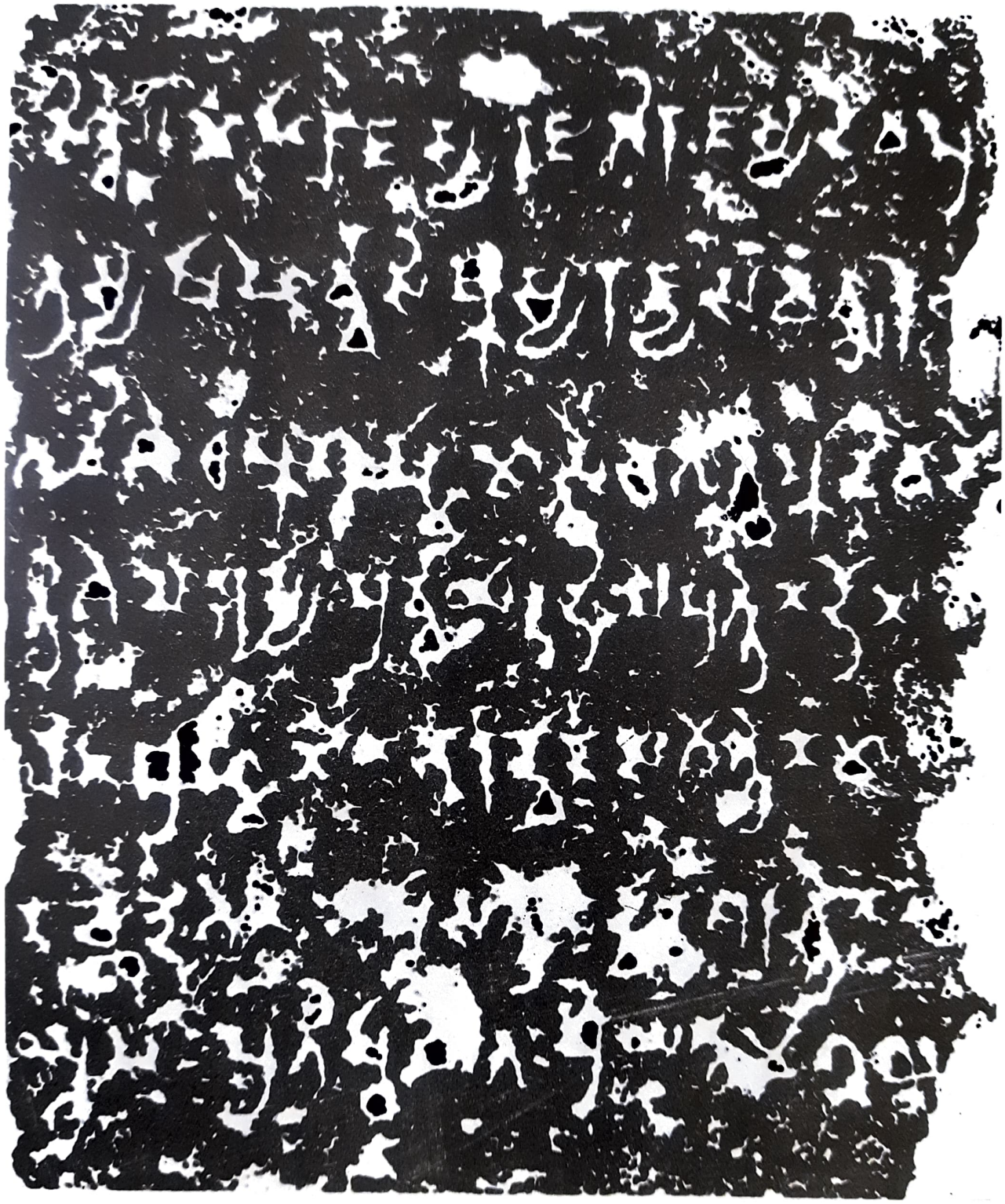

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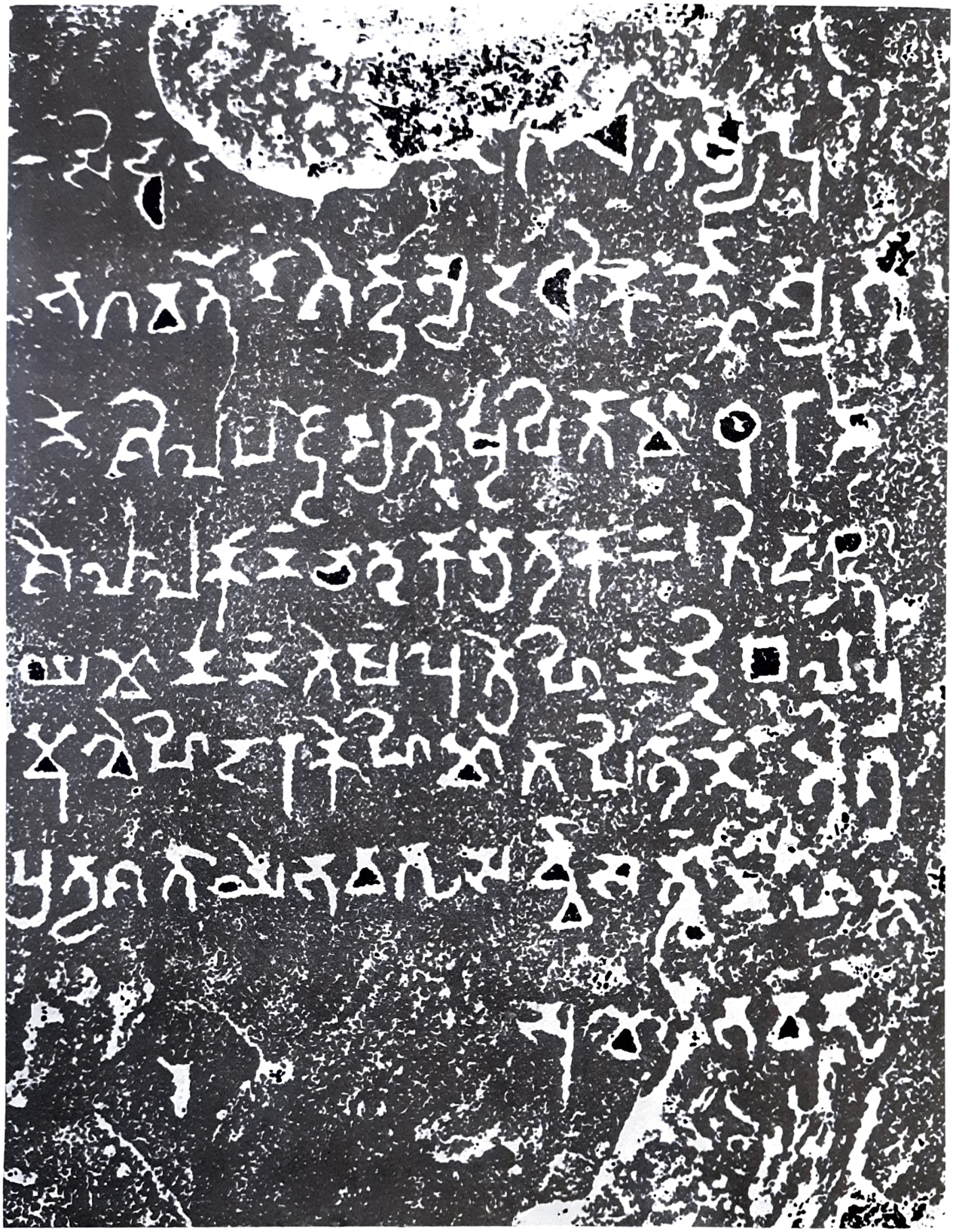

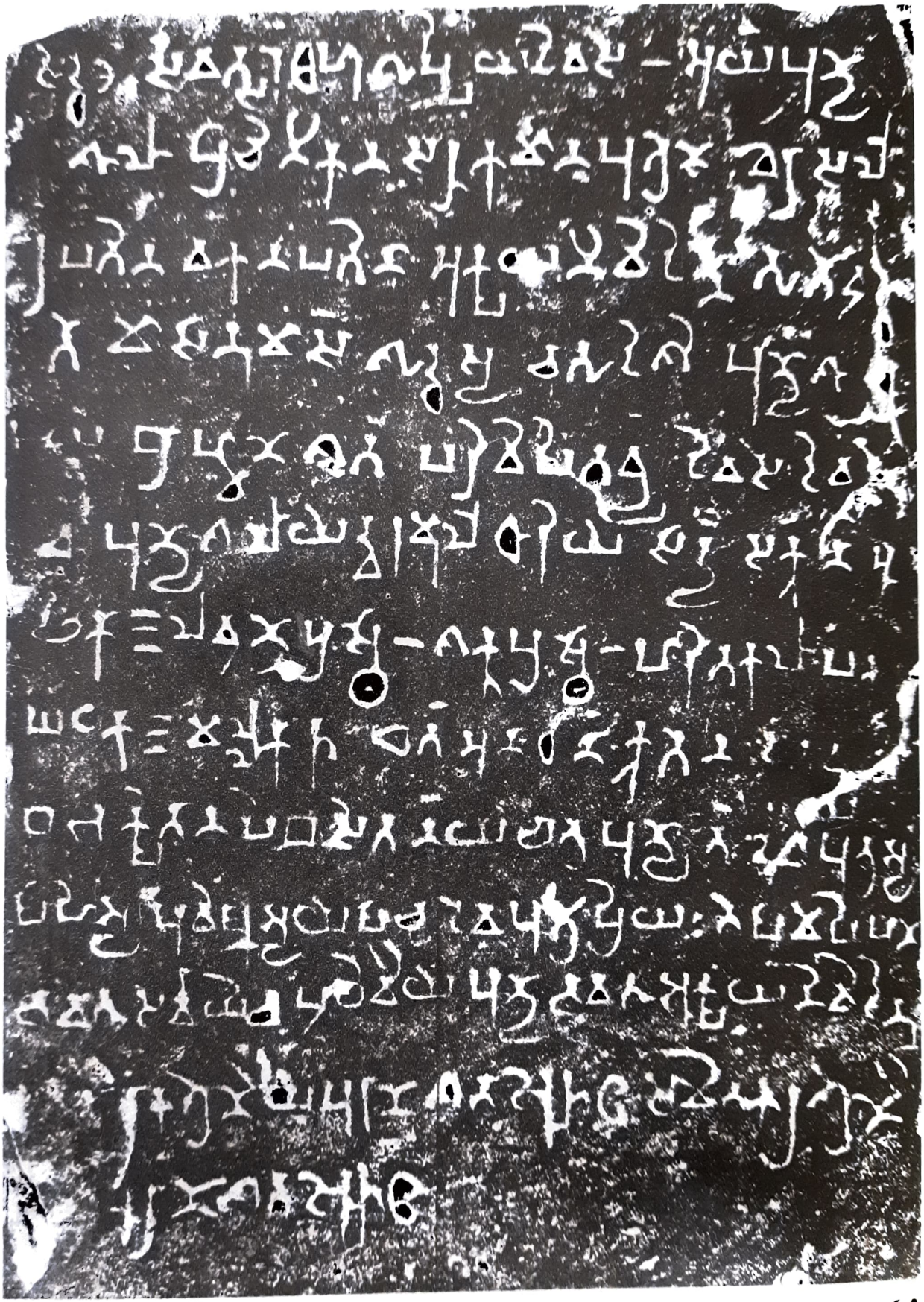

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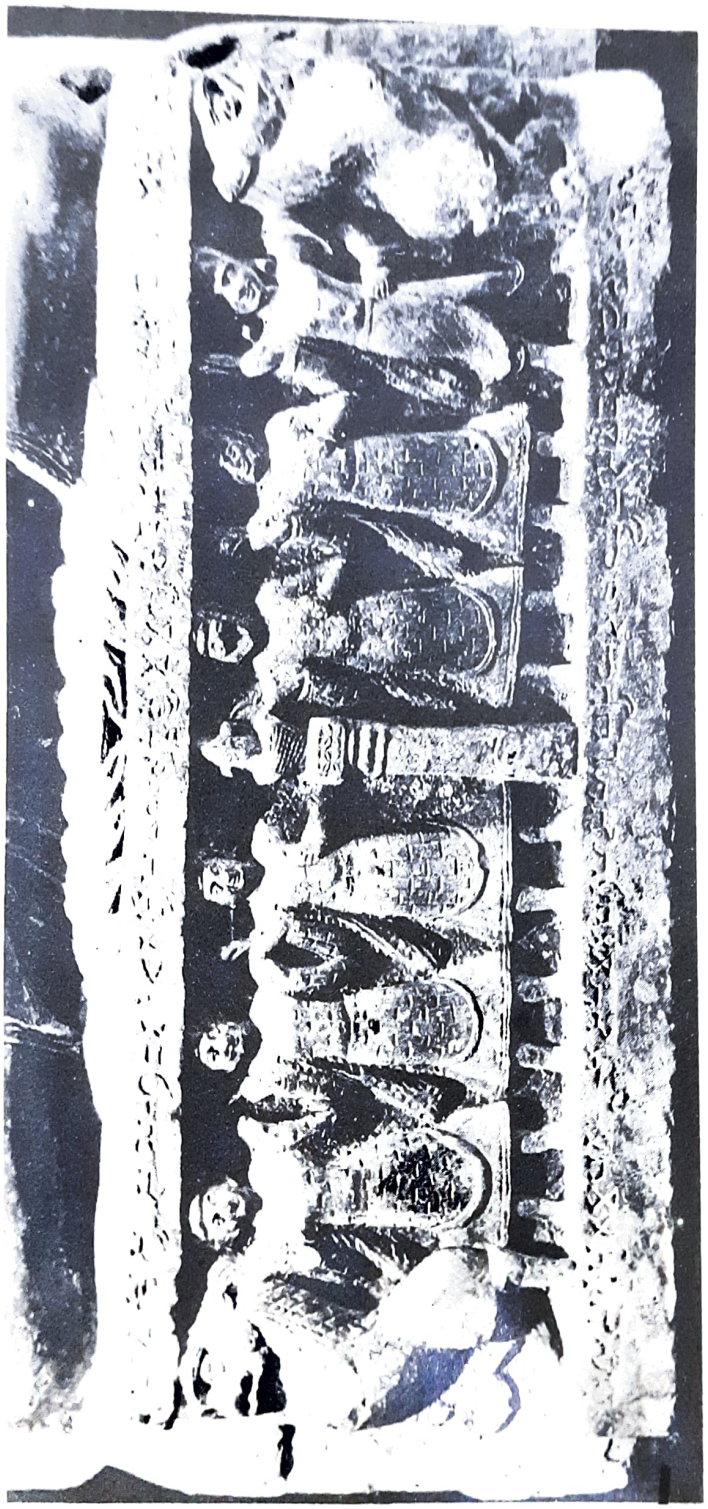

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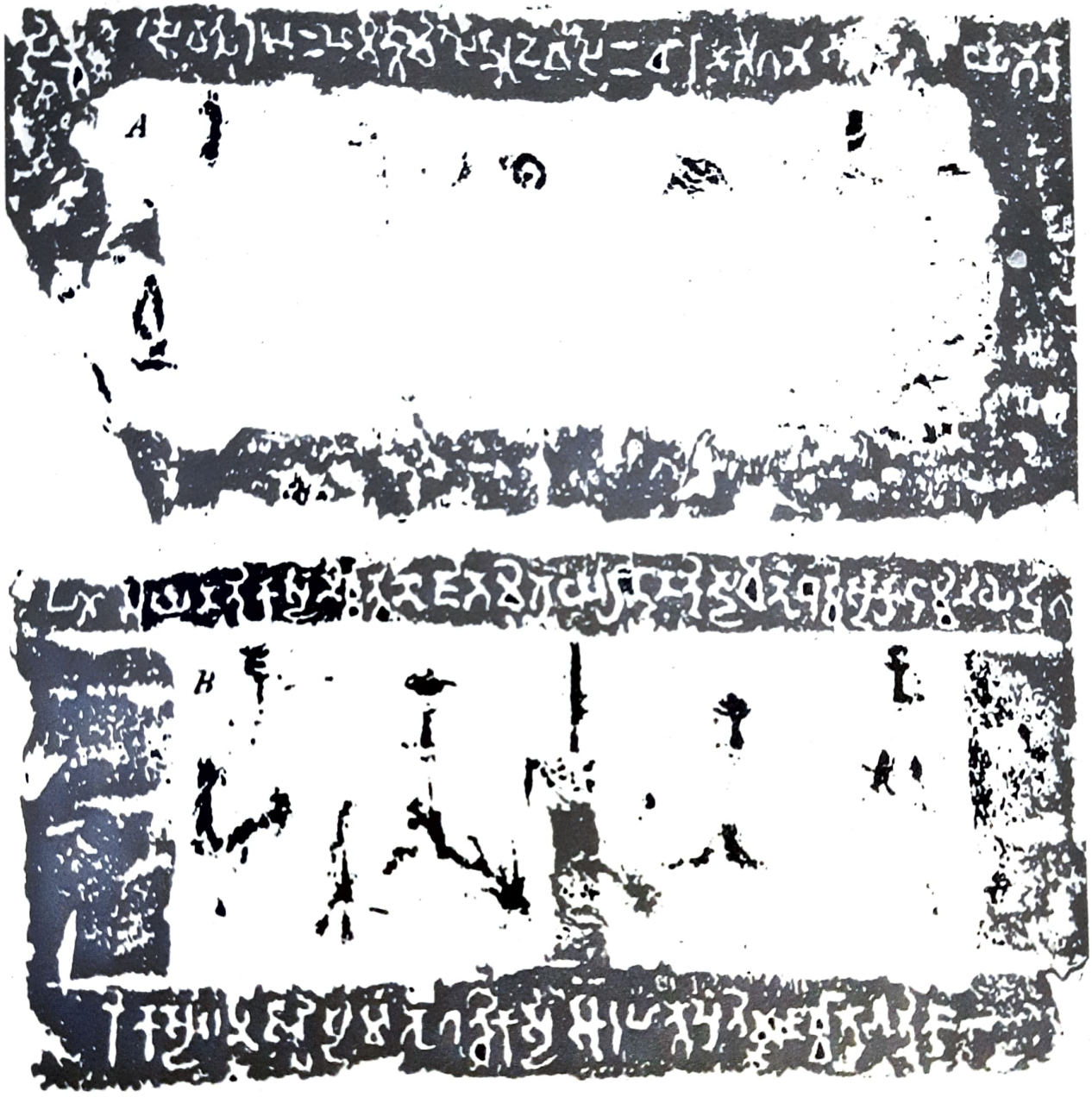

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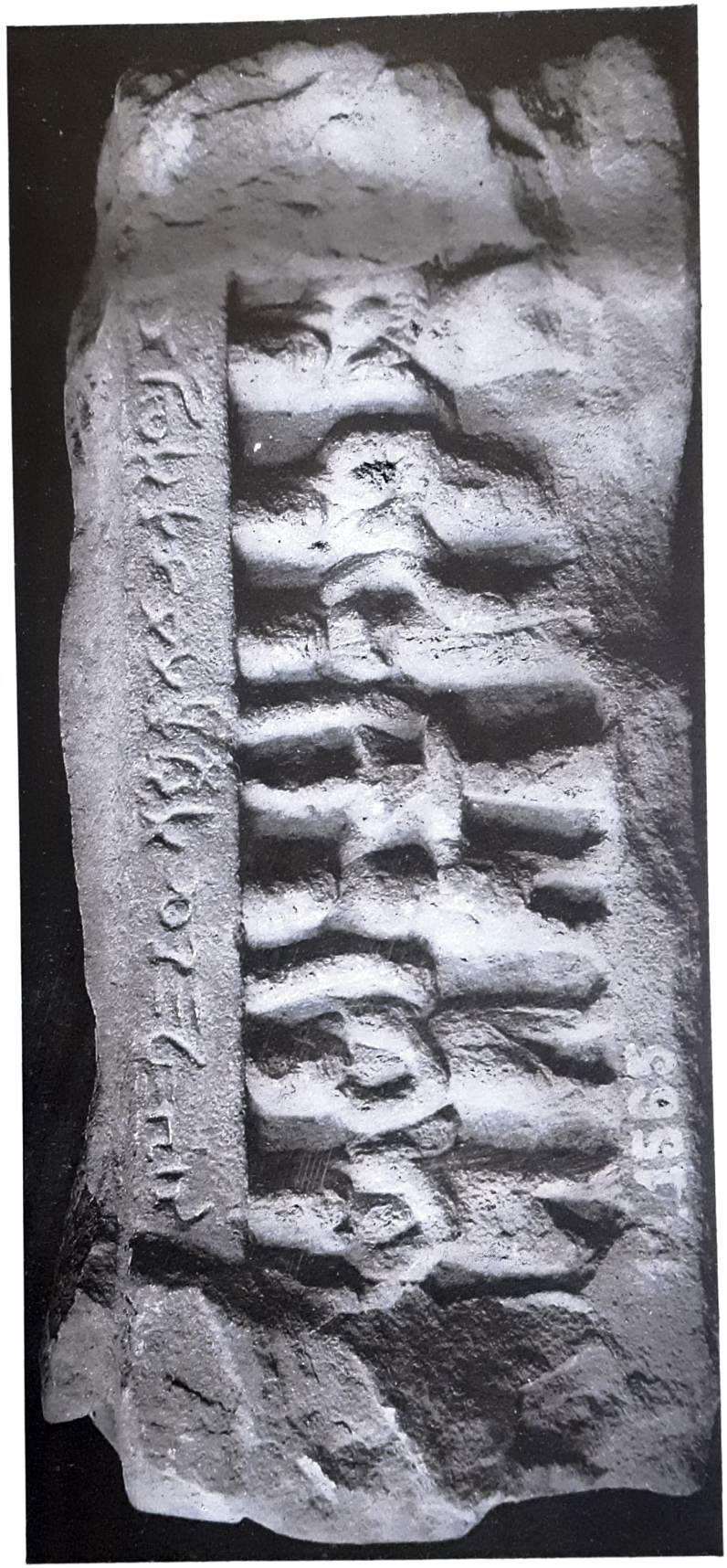

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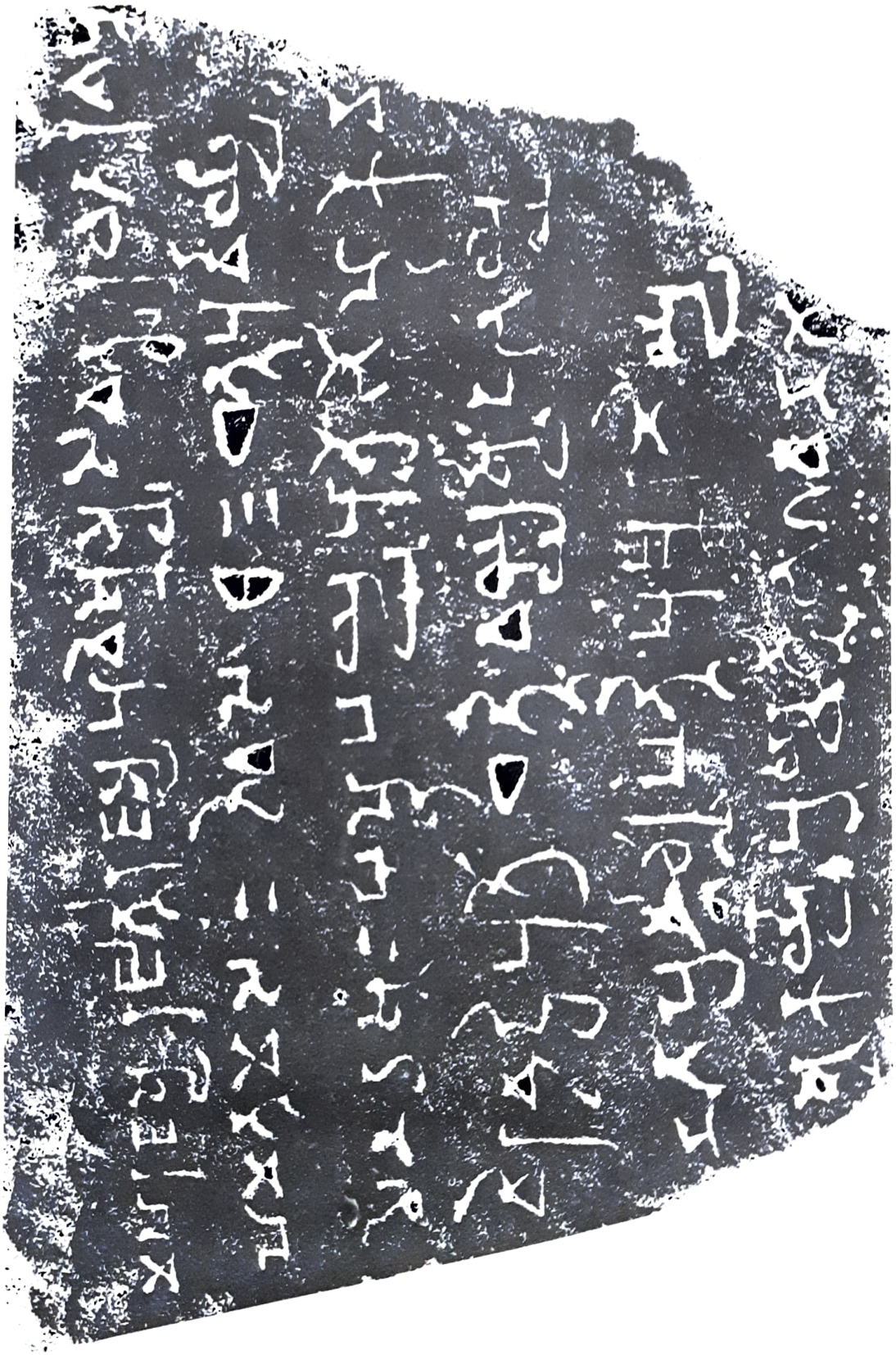

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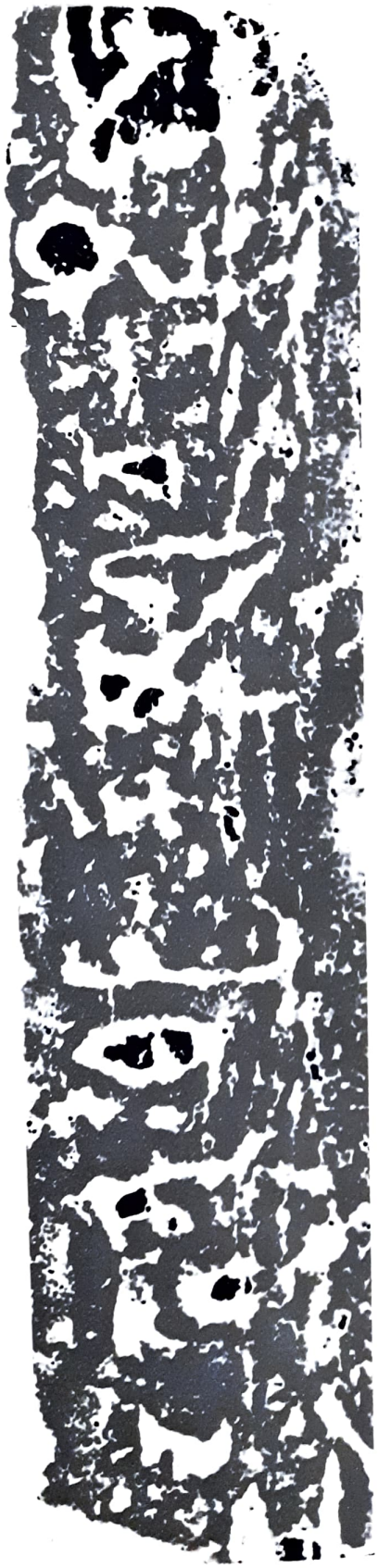

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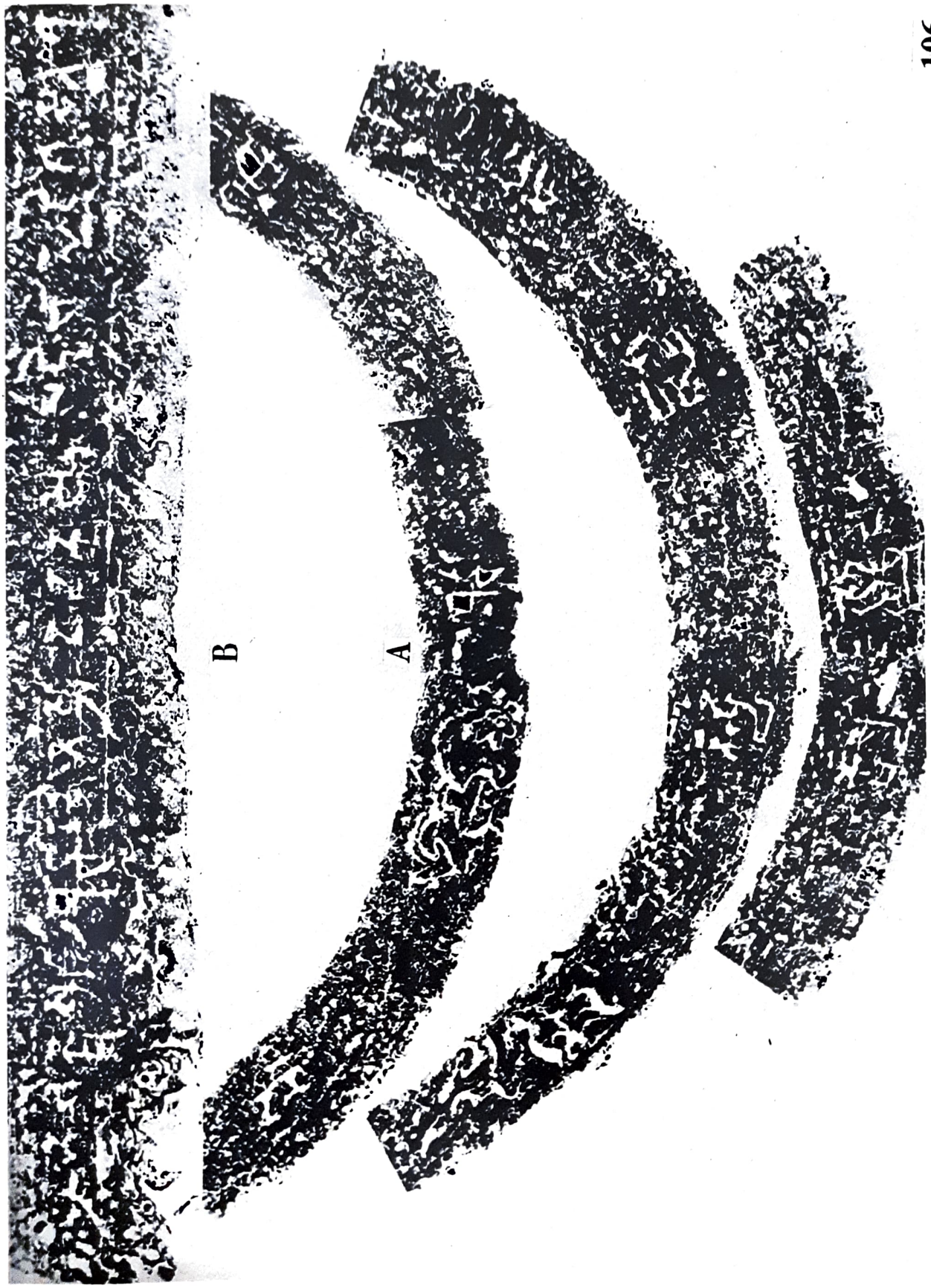

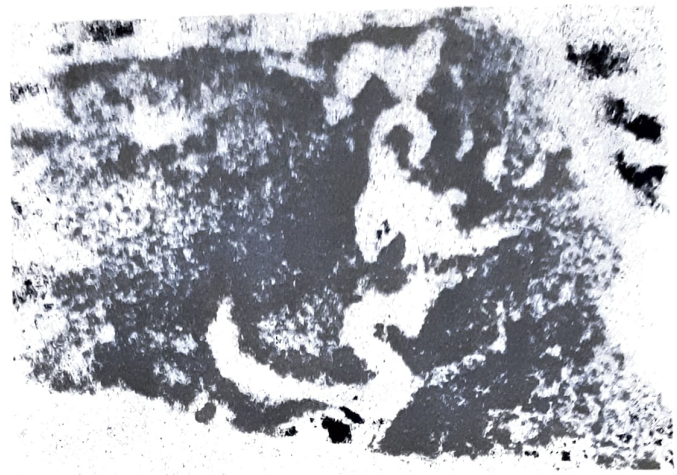

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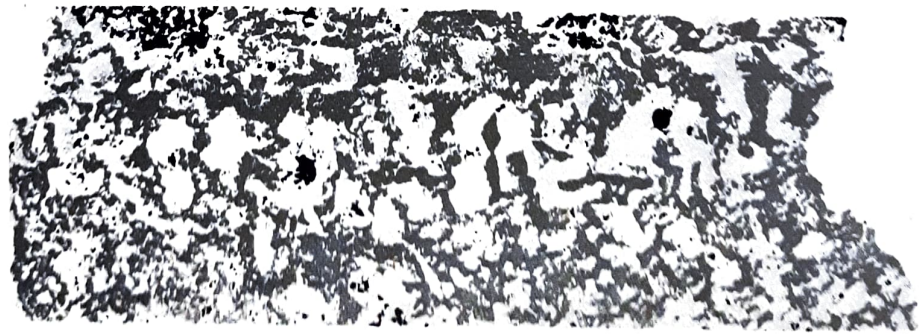

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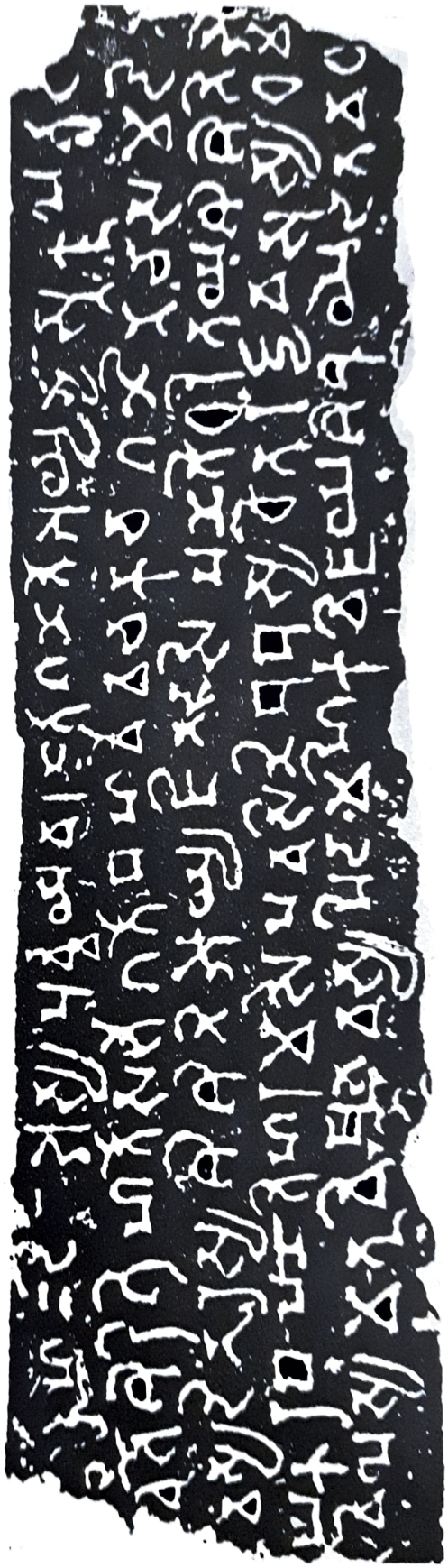

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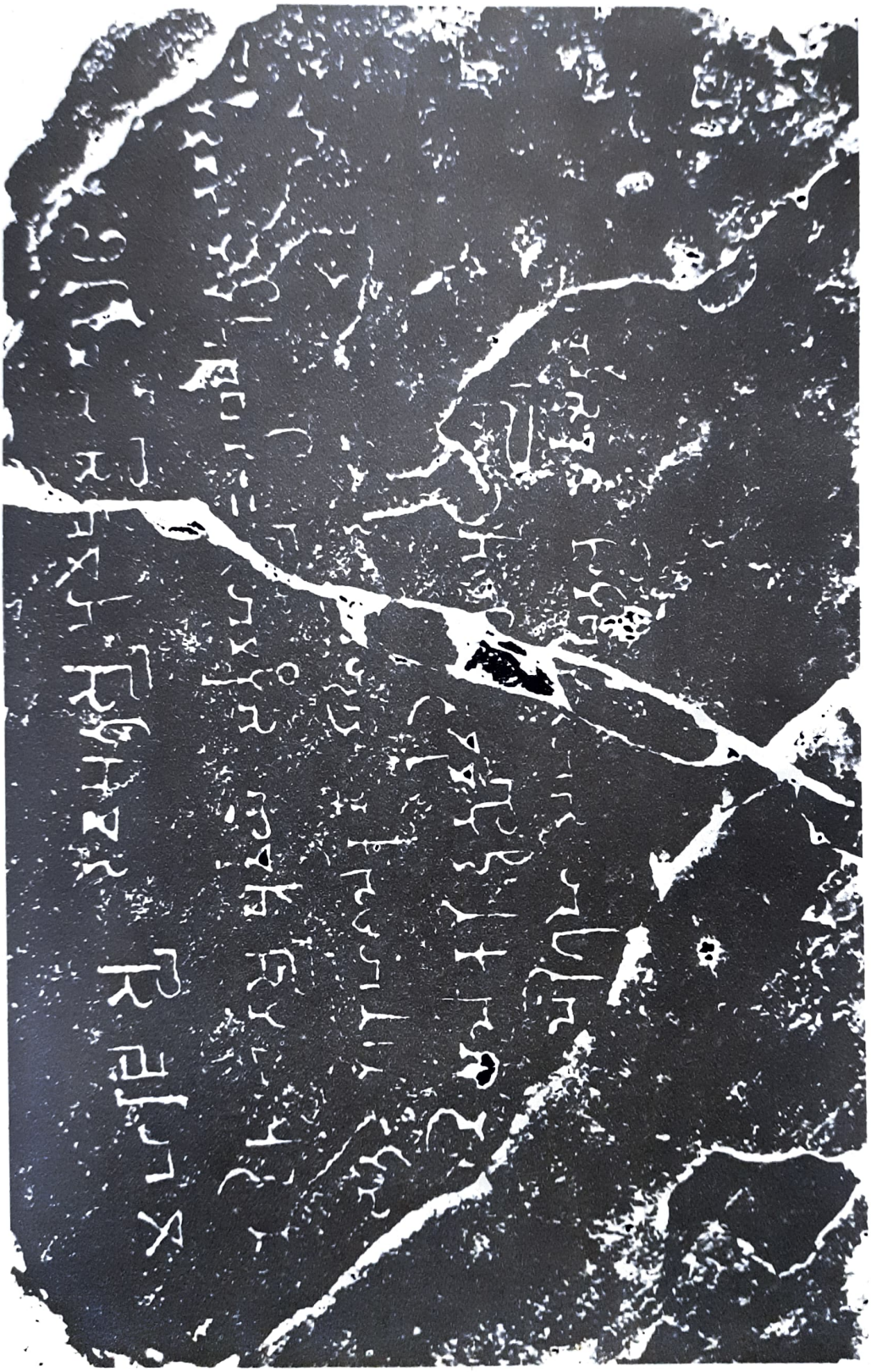

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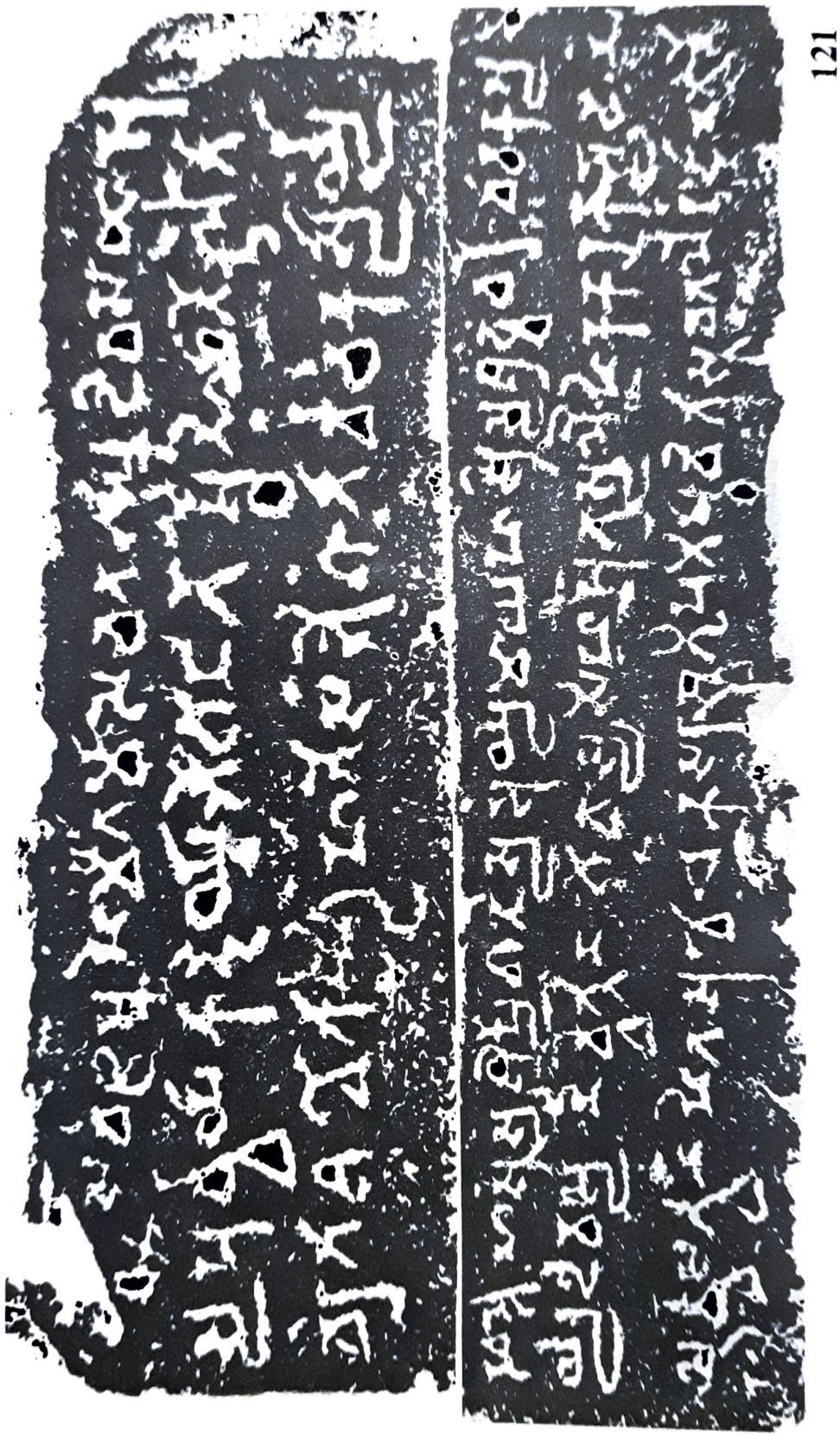

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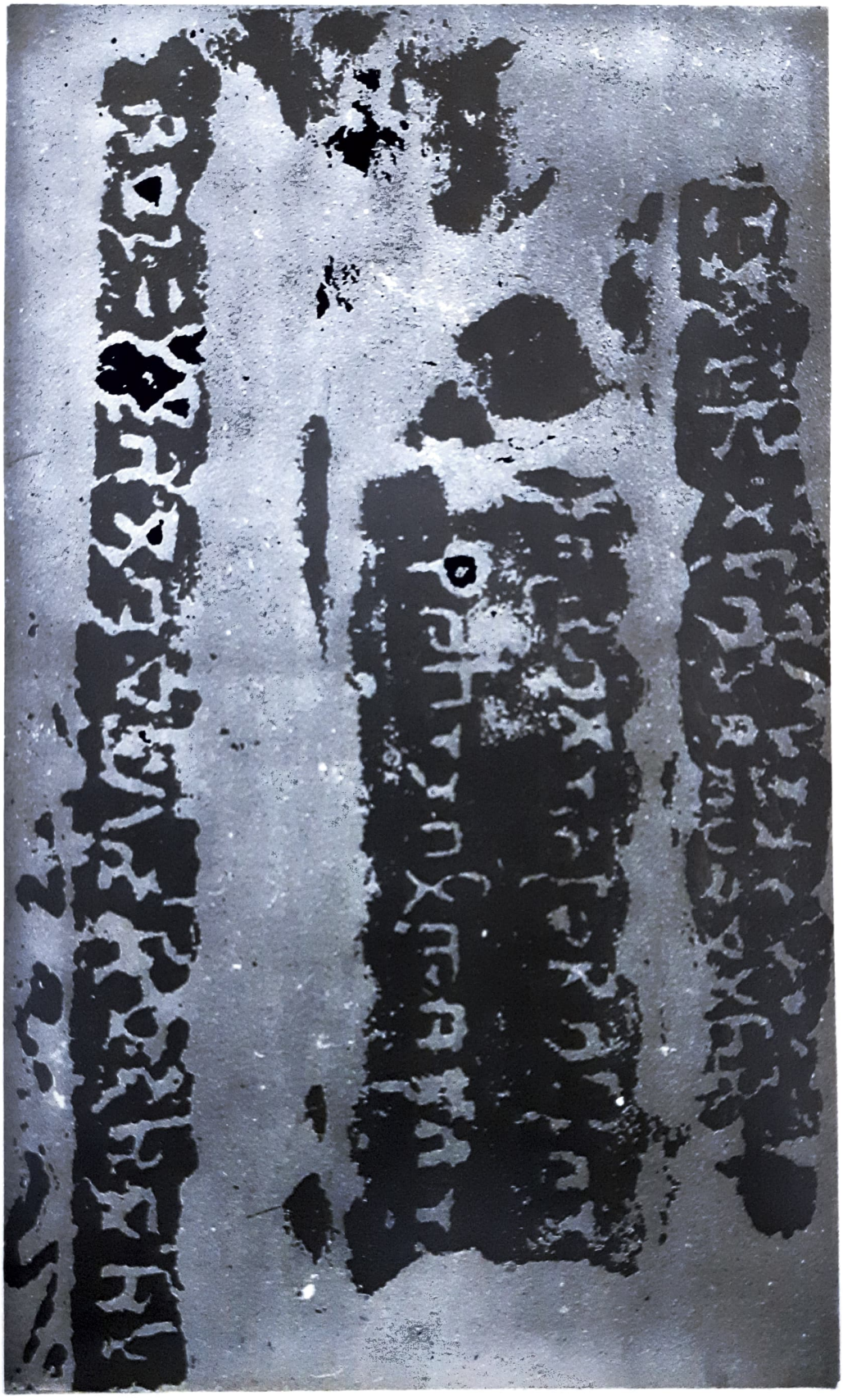

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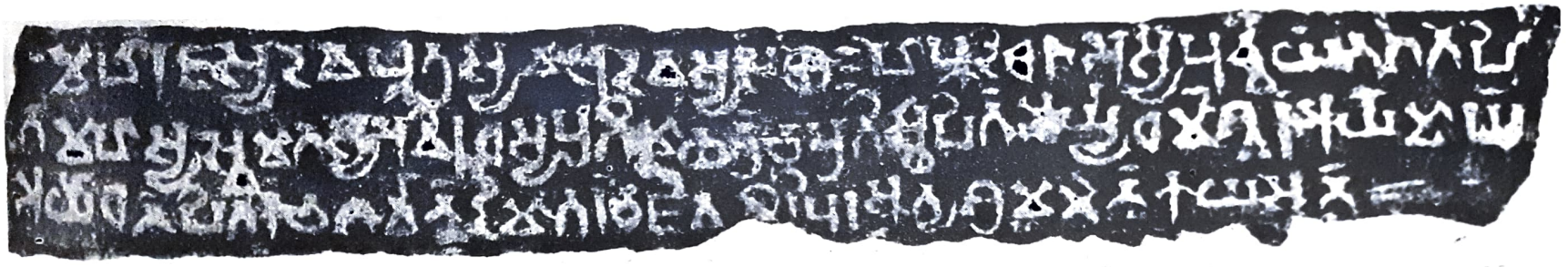

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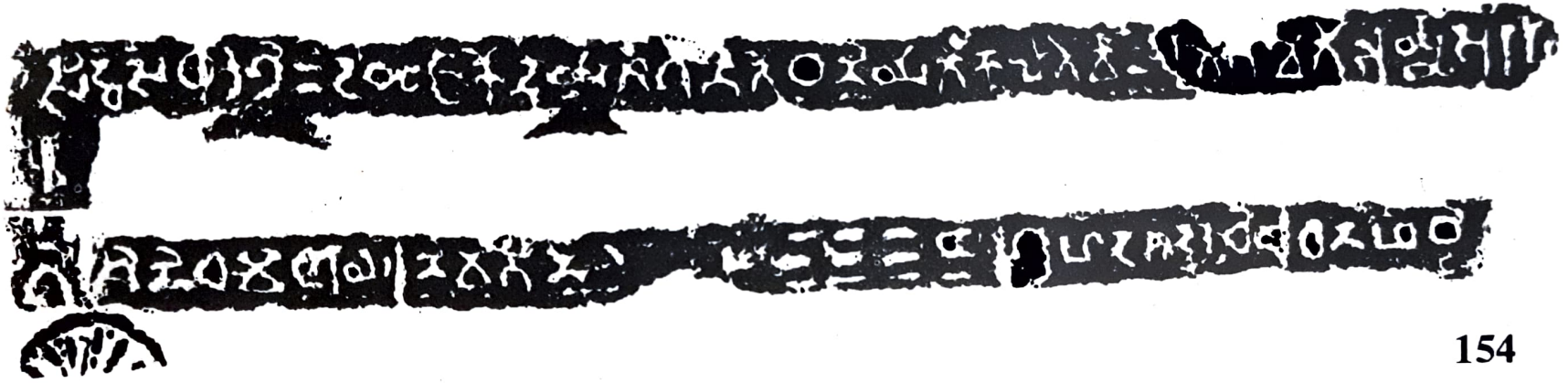

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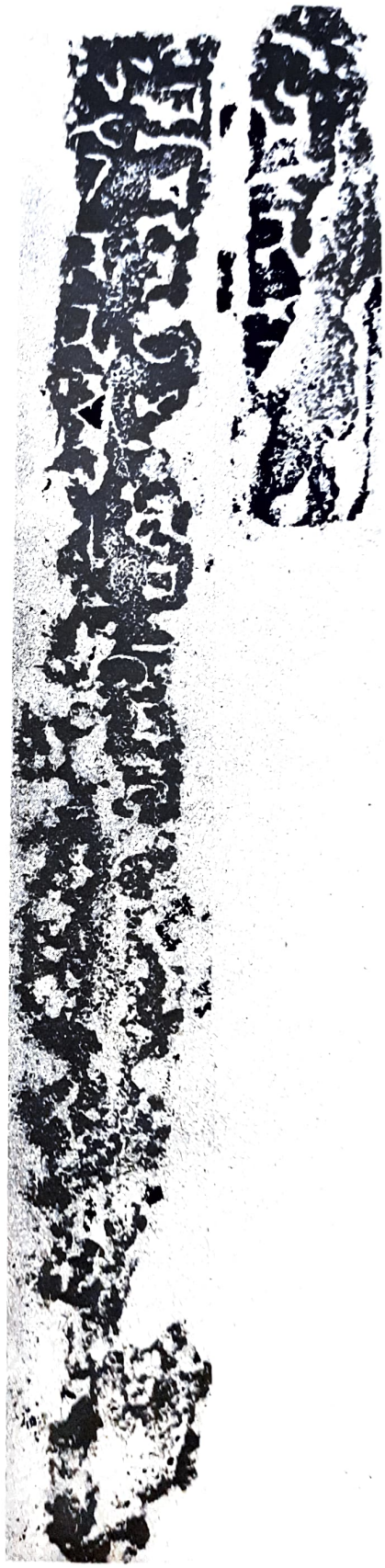

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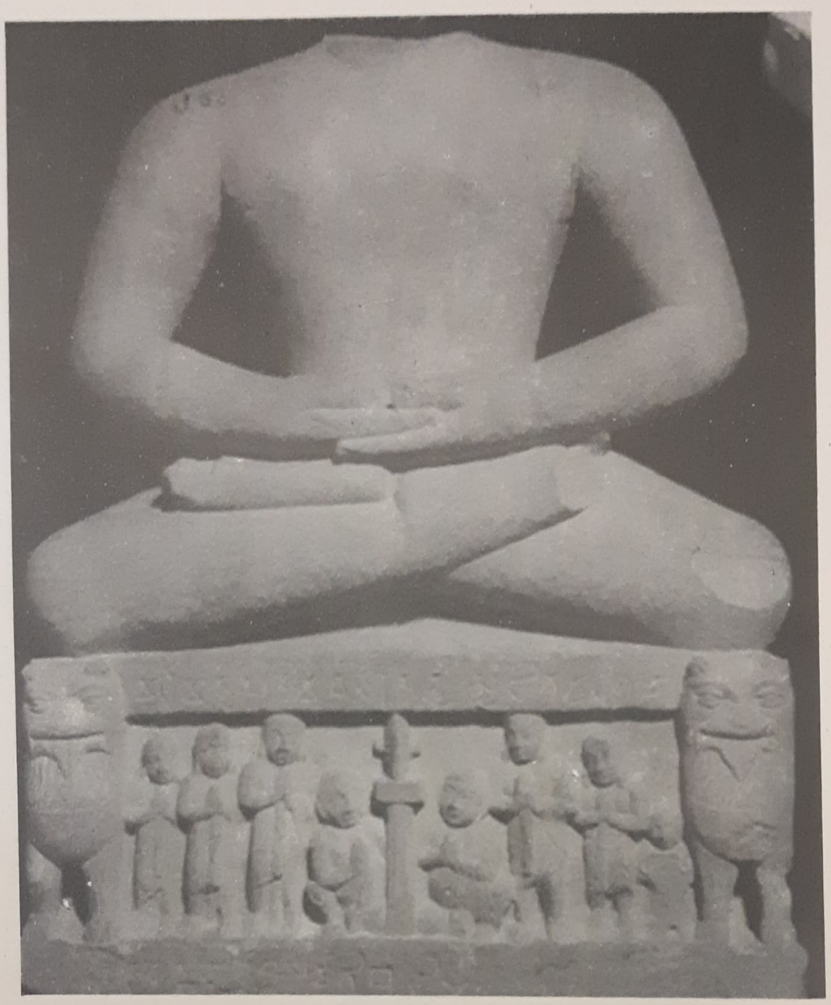

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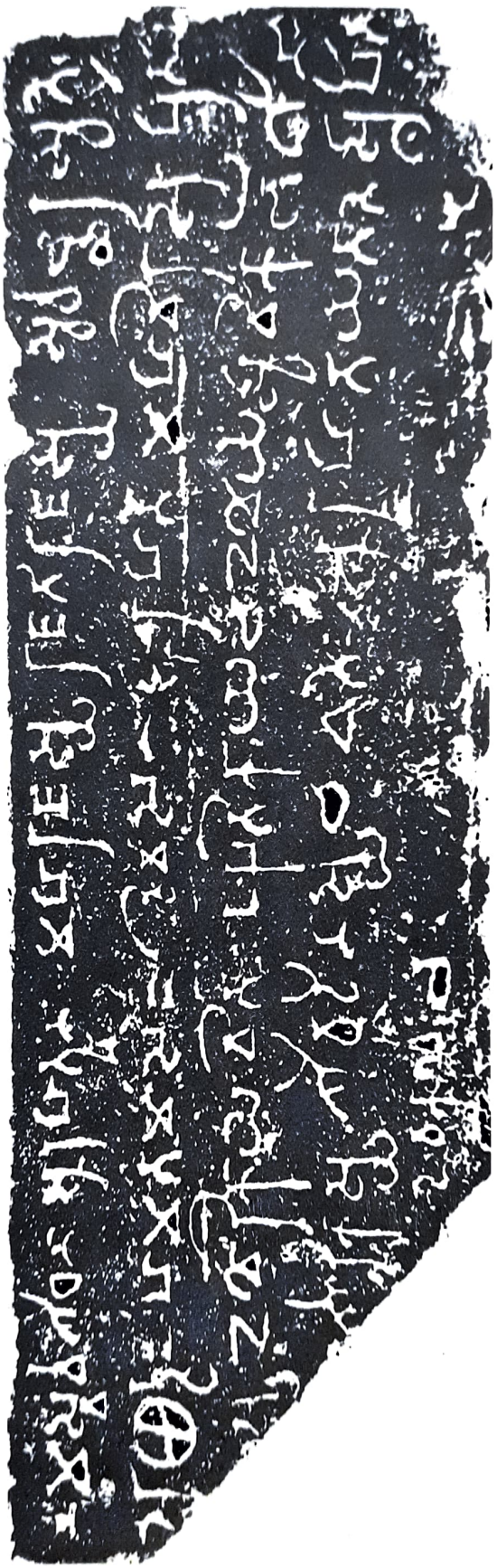

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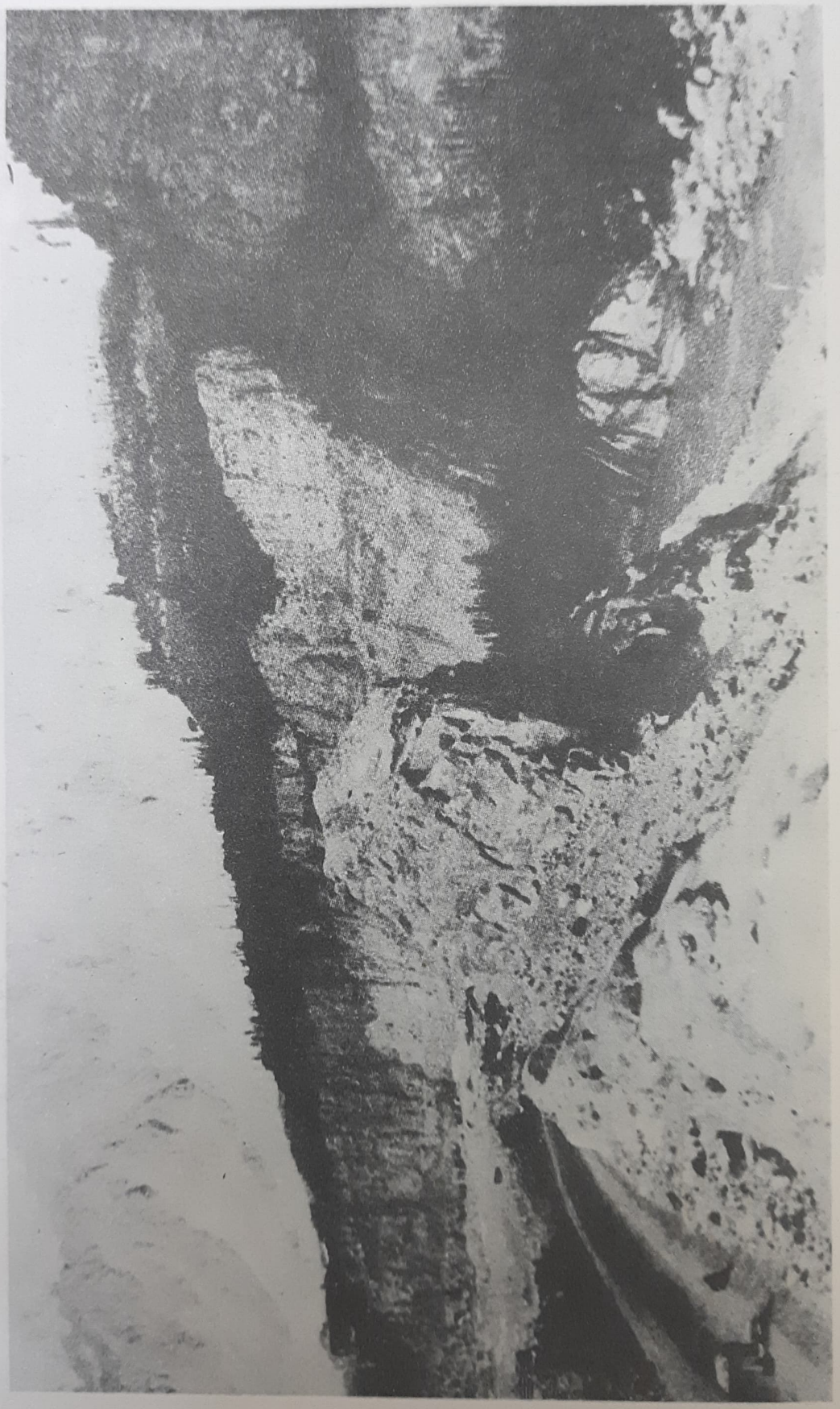

Rock Bearing Kharoshṭī Inscriptions : Hunza

PLATE CXI

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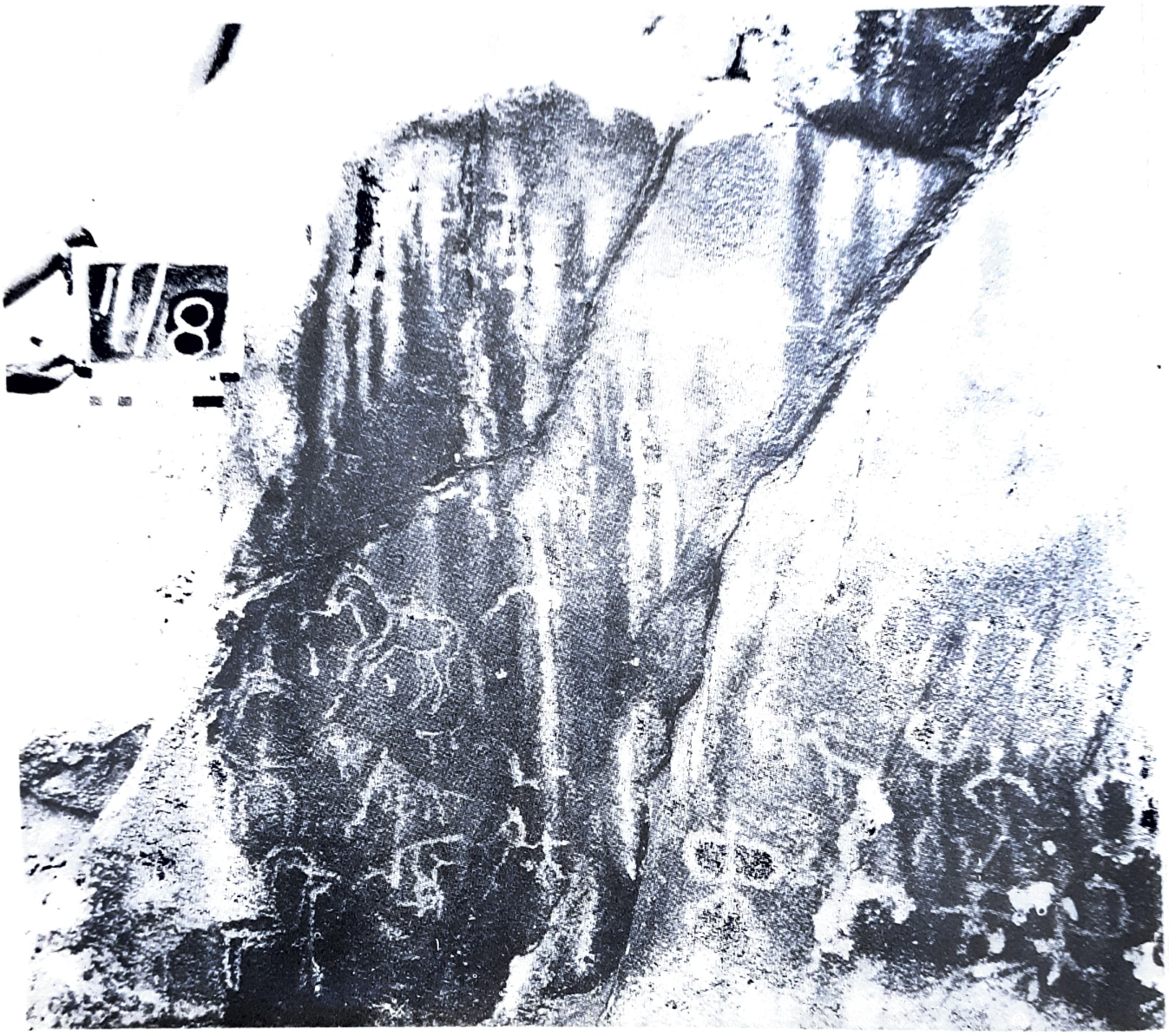

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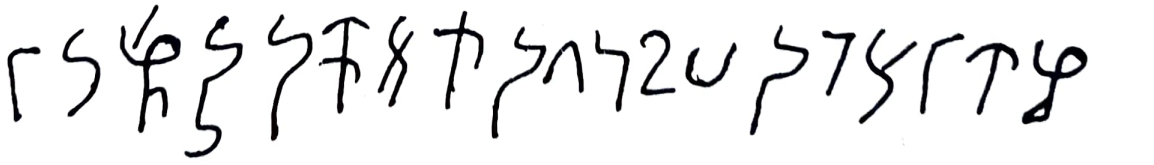

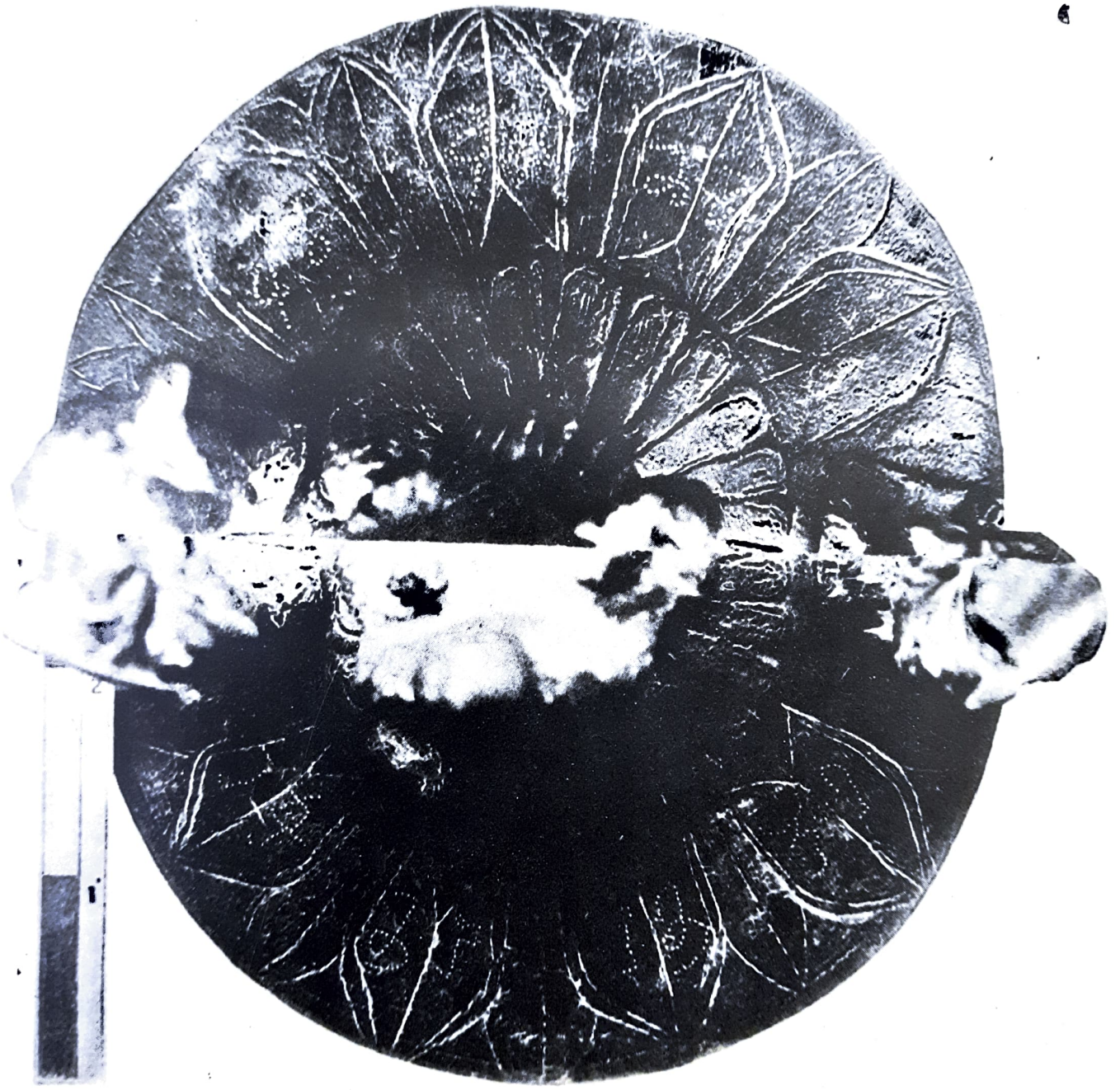

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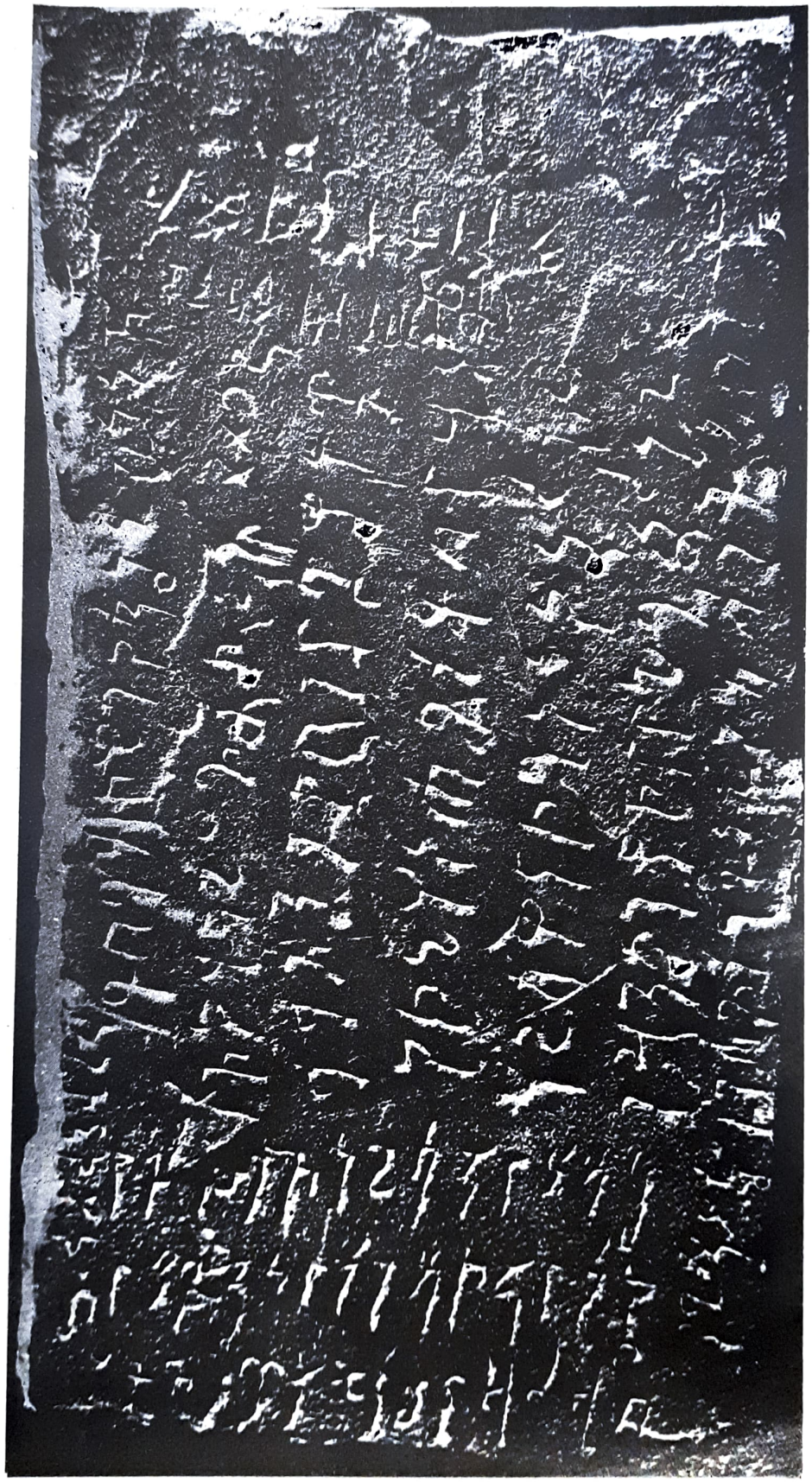

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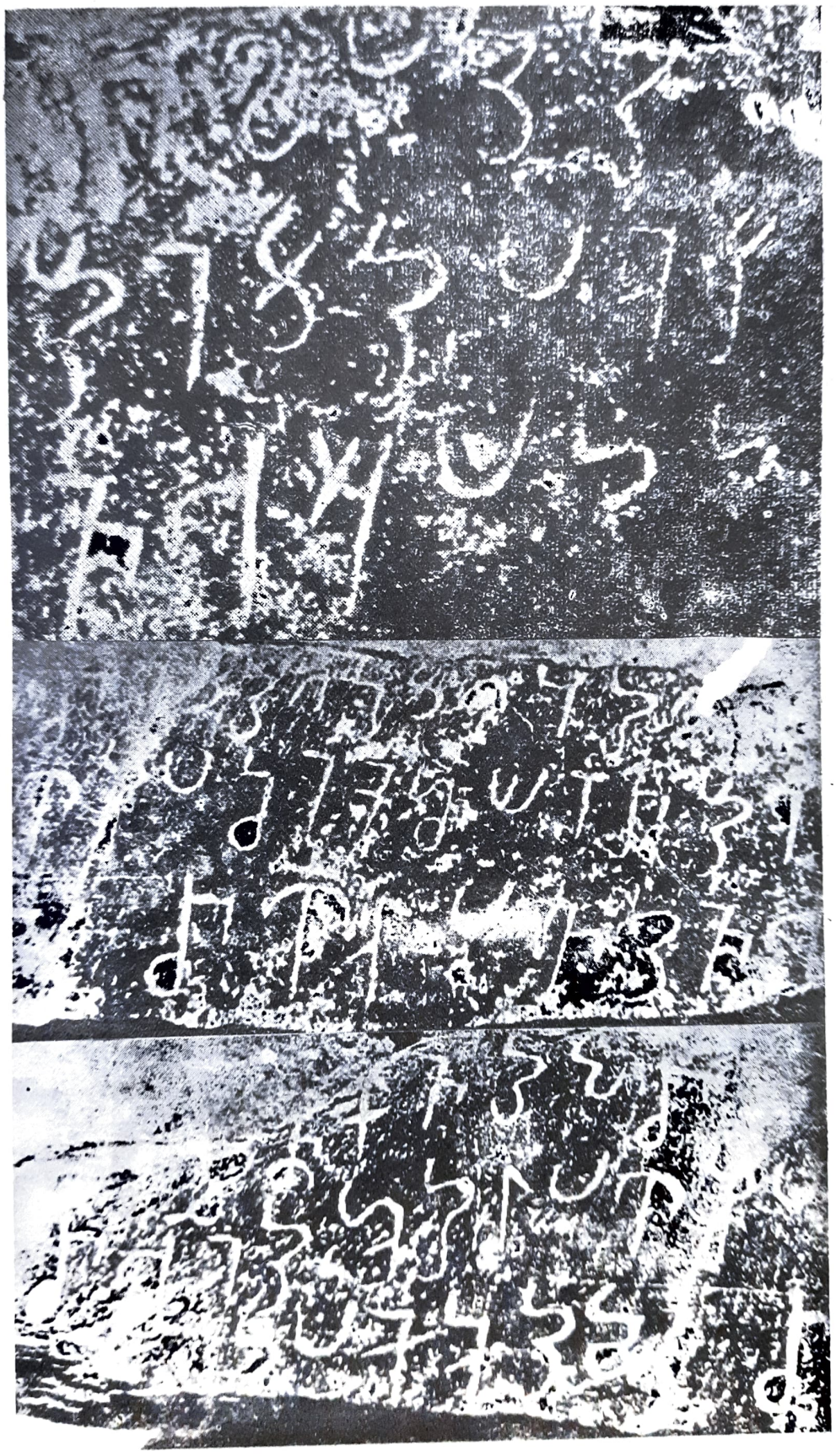

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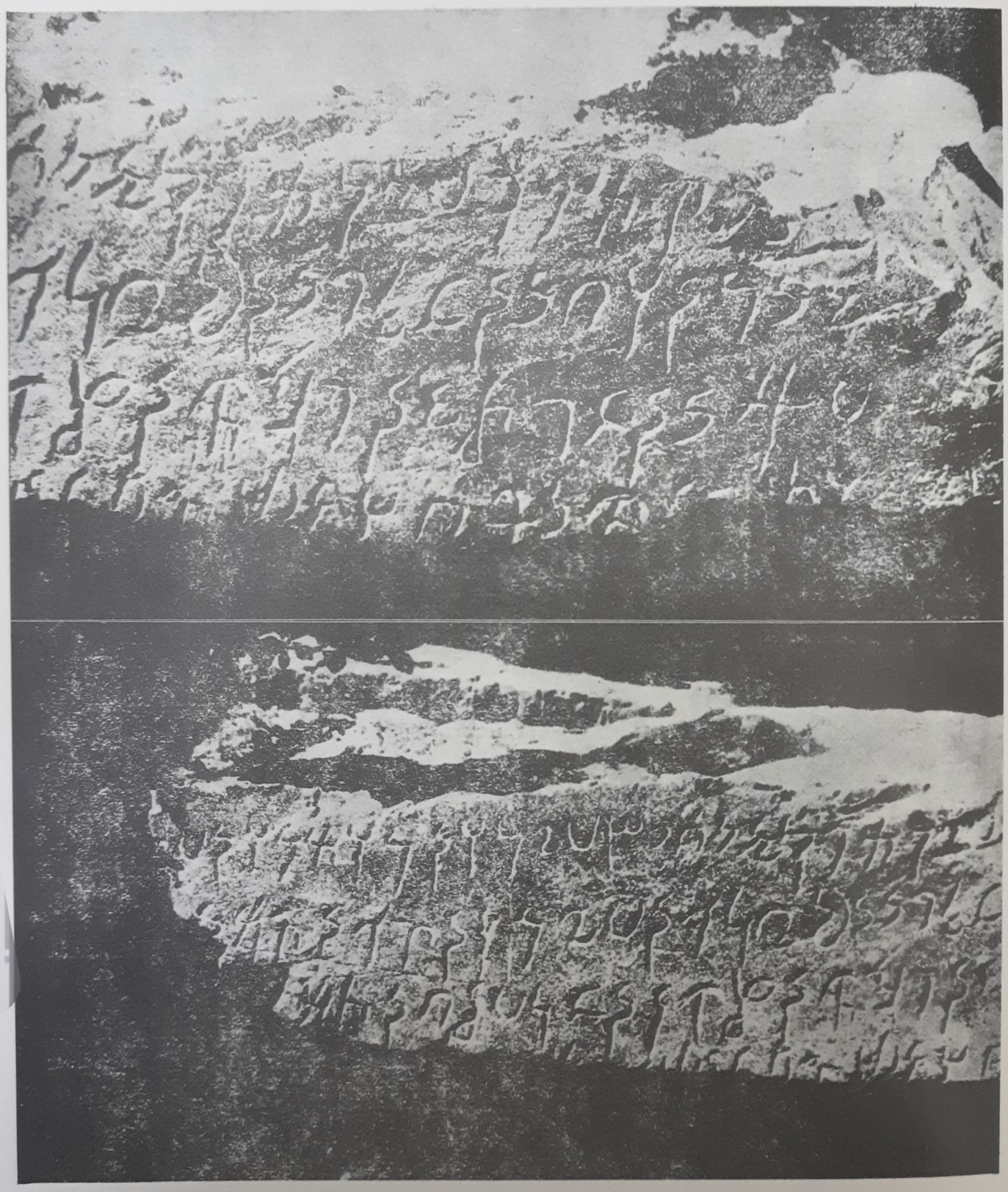

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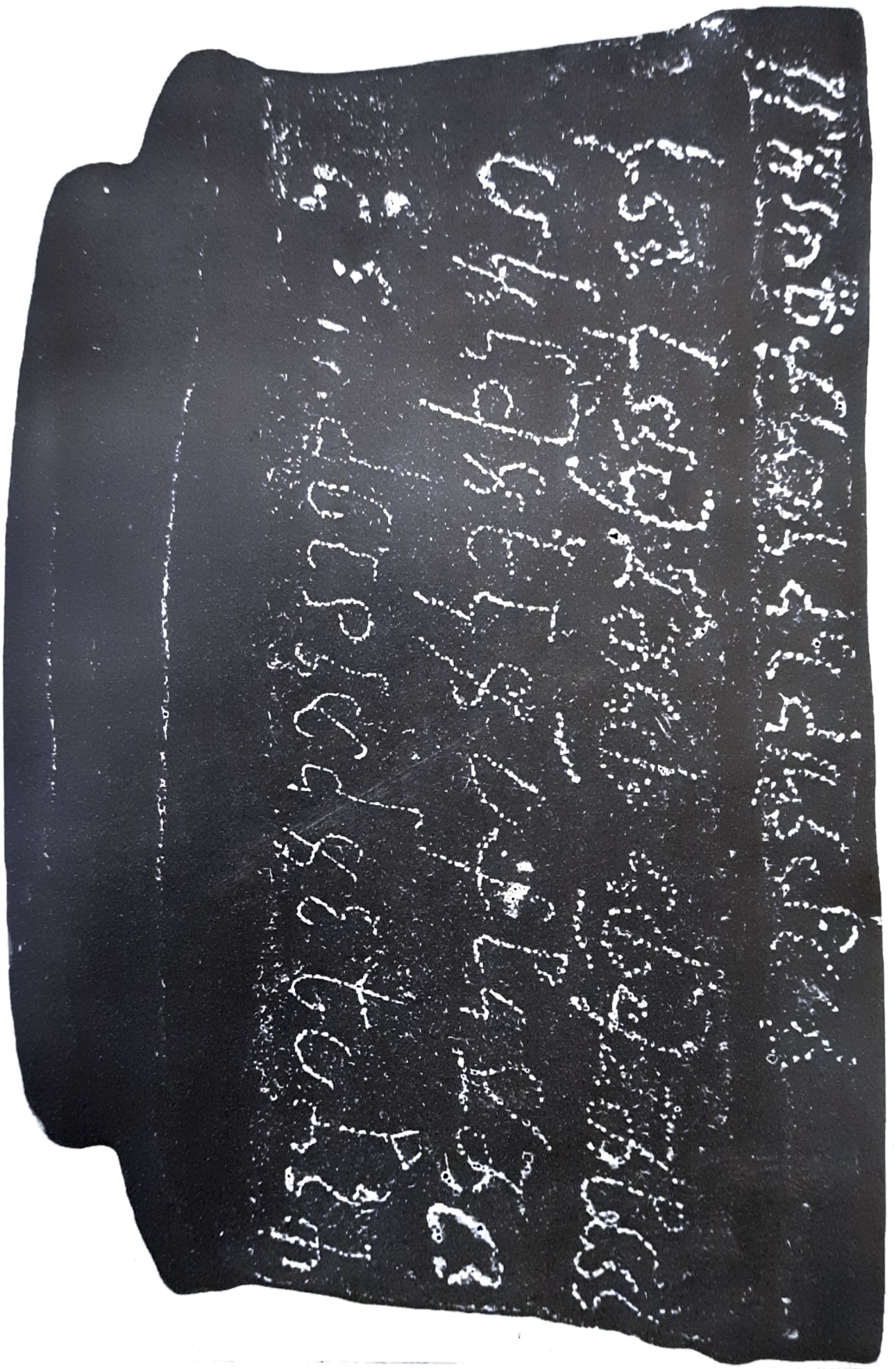

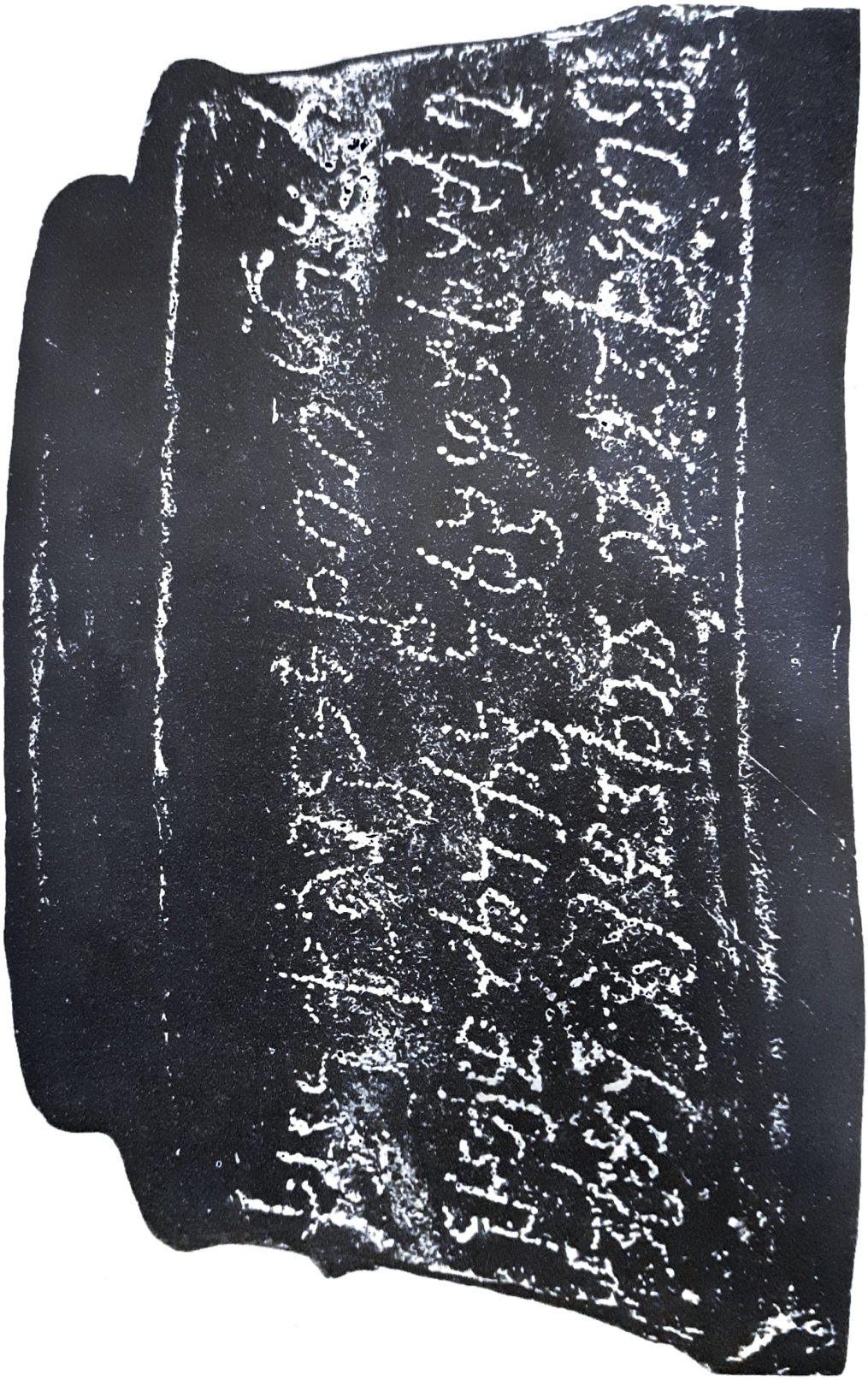

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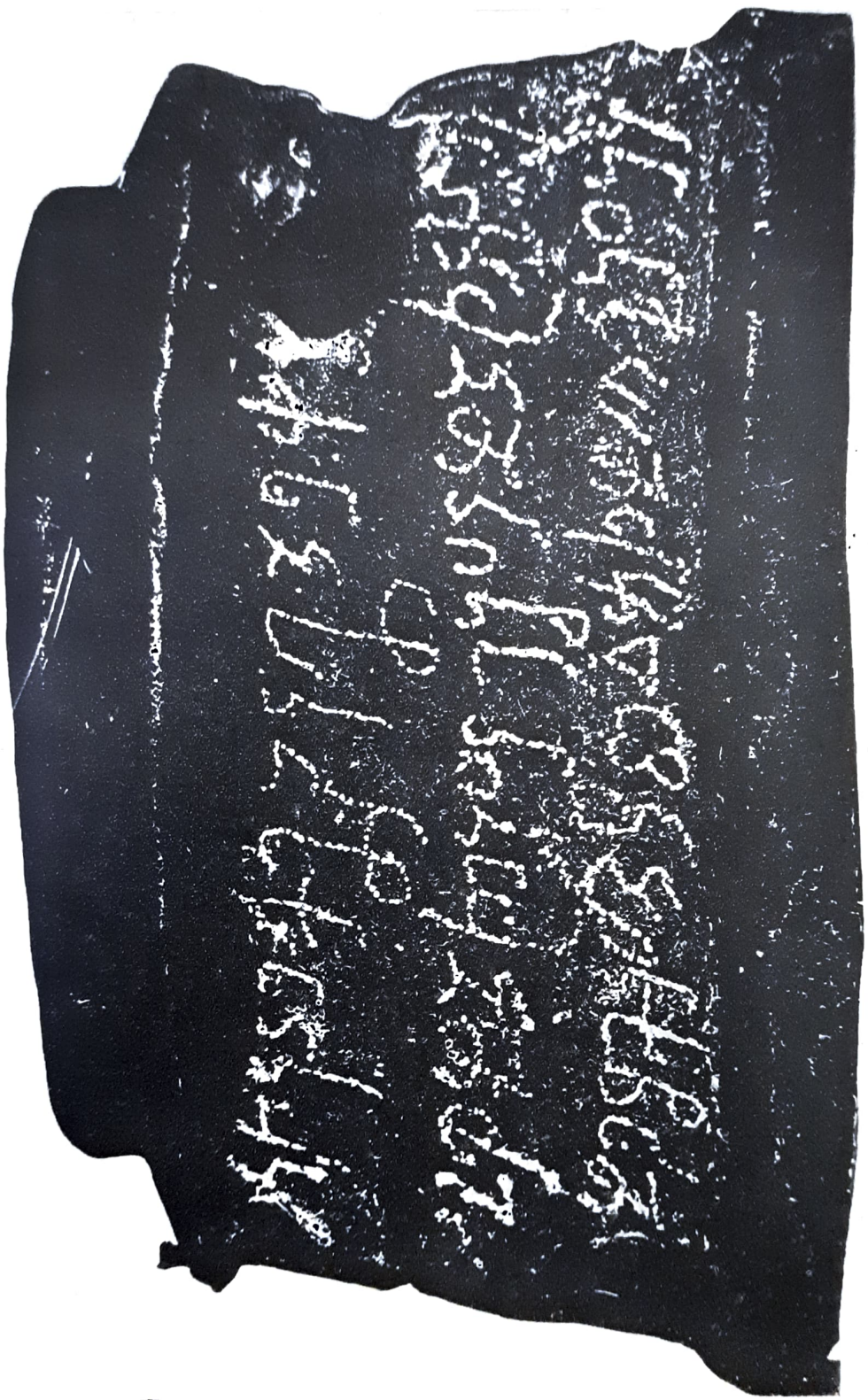

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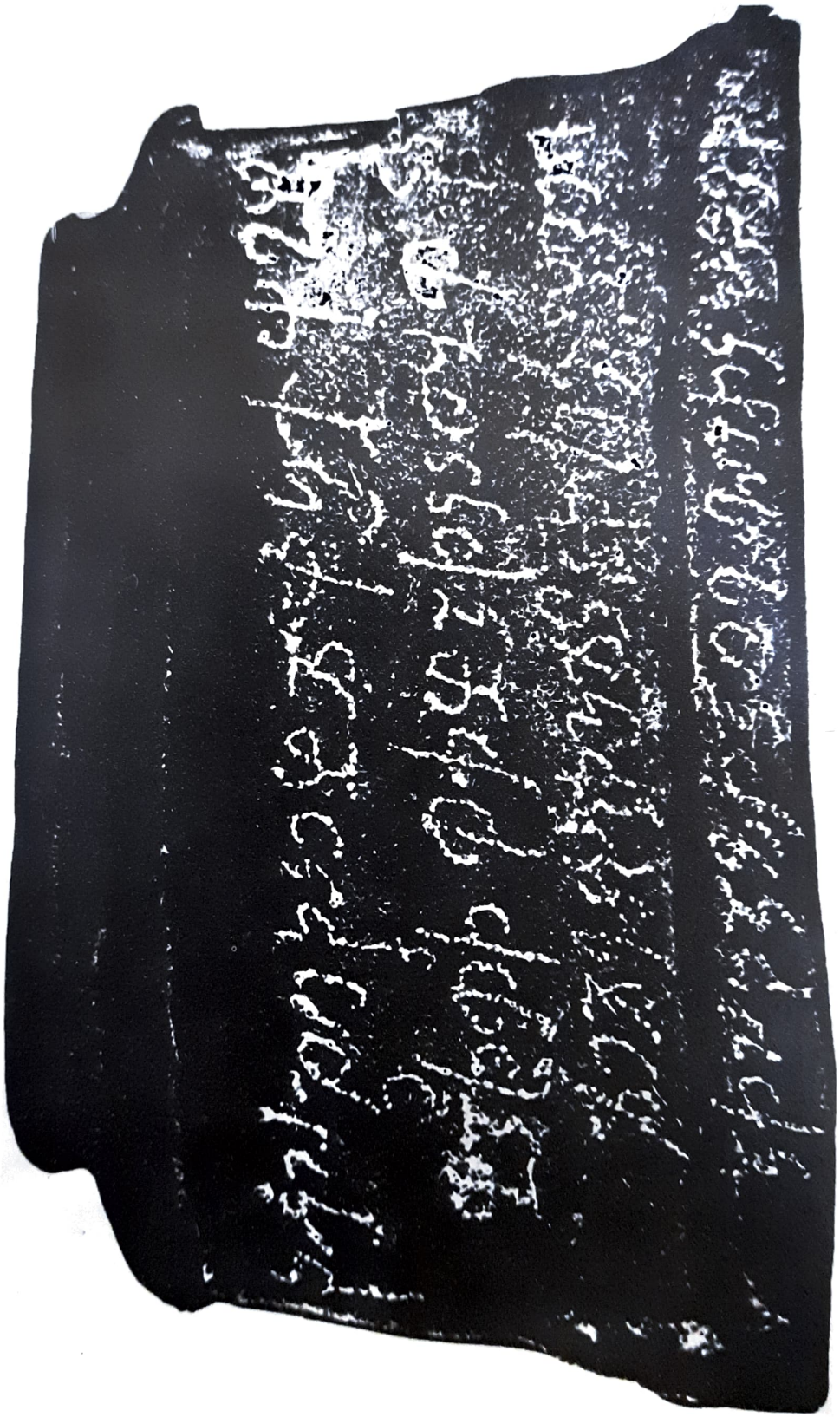

A

L. 1

L. 2

B

L. 1a

L. 1b

L. 2a

L. 2b

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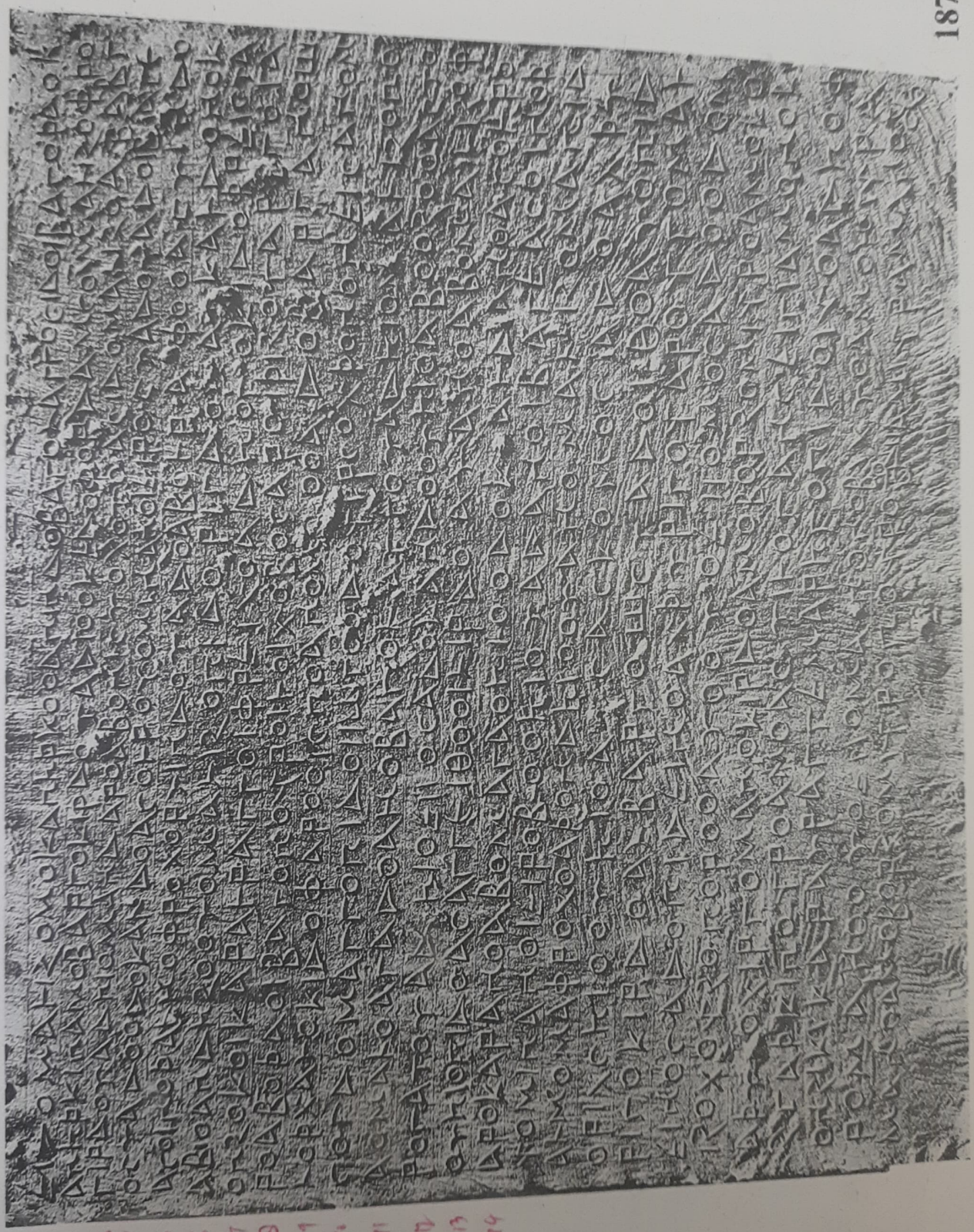

Ειδο μαλιζο μο Κανηϸκο Οανινδο. Βαγολαγγο σιδοι βαγο ϸαο Κ-
ανηϸκι ναμο. Βαργο κιρδο ταδιοοκεδοΦορδαμσο μαλιζο Φρο-
γιρδο ταδηιο μανδαρο αξο νιστοχοτο ασιδο μαλιζο αξαβγ-
ο σταδο οδο καλδο ασολροhομινανοι ειρο σταδο. Ταδοι βαγε
ασοινοϸαλμο Φροχορτινδο — ταδο αξο λραΦο οαστινδο
αξο ανδηζο — οτο μαλιζο πιδοριγδο. Τα καλδο Νοκ-
ονζοκοι καραλραγγοι Φρει χοαδηο γο κιδο Φρειστα-
ρο αξο ϸαοι βαγοποhροι λοιχοξοσαρόιριζογαργοι α-
λοϸχαλο κιδο Φαρο οιτπο ανομοσαδο βαργανο ω-
σογδο μαγγο πίδοι ιωγο οδο hιρσο χροιν Νεισαιο μ-
αο μαλο αγαδο αμο βαγολαγγο ταδηιο μαλιζο πο-
ρογατο ταδηιο ειιο σαδο κανδο οτηιο αξο οζοσαστο
οτηιο πιδο ασαγγε ιθο οιλιρδο ατανο αξο μαλιζο Φ-
αρο καρανο αξο μαγασηιο οδο καλδανο ασολρο
hομινανοι ειρο βοσηιο. Ταδανοι βαγε ασοινοϸ-
αλμο μαΦροχοαϸονδηιο, οτανο μαλιζο ματ-
οριχσηιο οτηιο ασασκομο σαδο αχϸτ-

ριγο κιρδο αλ βαργο ωσταδο ιθο ατο πιδ-
ειινο σαδο πιδειινο αχϸτριγο haροhγο μαλ-
ιζο χοhζοποροοατο οτο ειιομο σαδο οδο μ-
αϸτο χιργομανο κιρδο αμο Βορζομιhρο αμο Κο-
ζ;αϸκι-ποhρο αμο Αστιλογανσειγι αμο Νοκ-
ονζικι καραλραγγε μαρηγο πιδοι χοαδηο Φ-
ρομανο οτο ειιομανο νοβιχτο αμο Μιhρα-
μανο αμο Βορζομιhρο-ποhρο αμ⟨ο Μ⟩ιhραμανο

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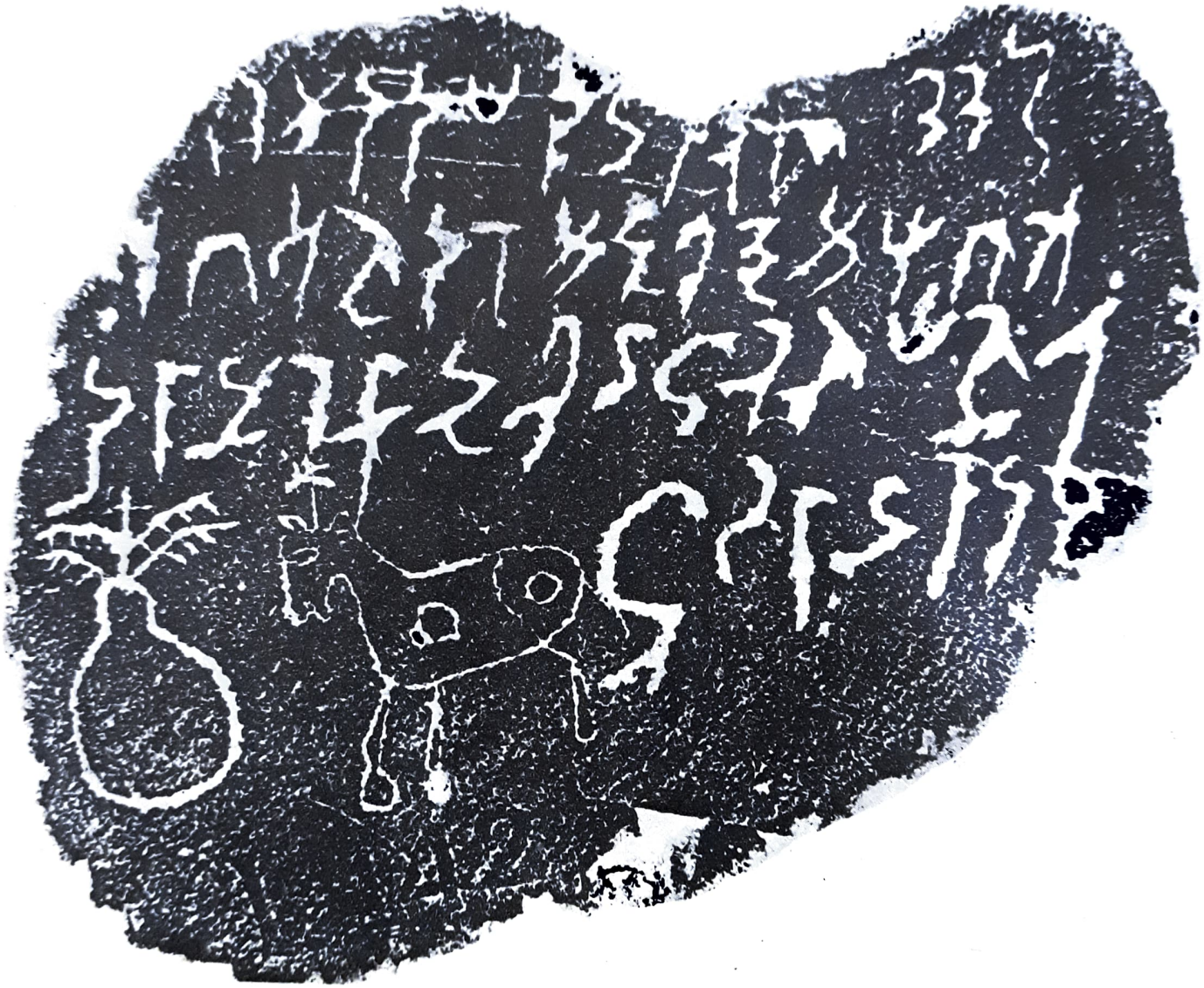

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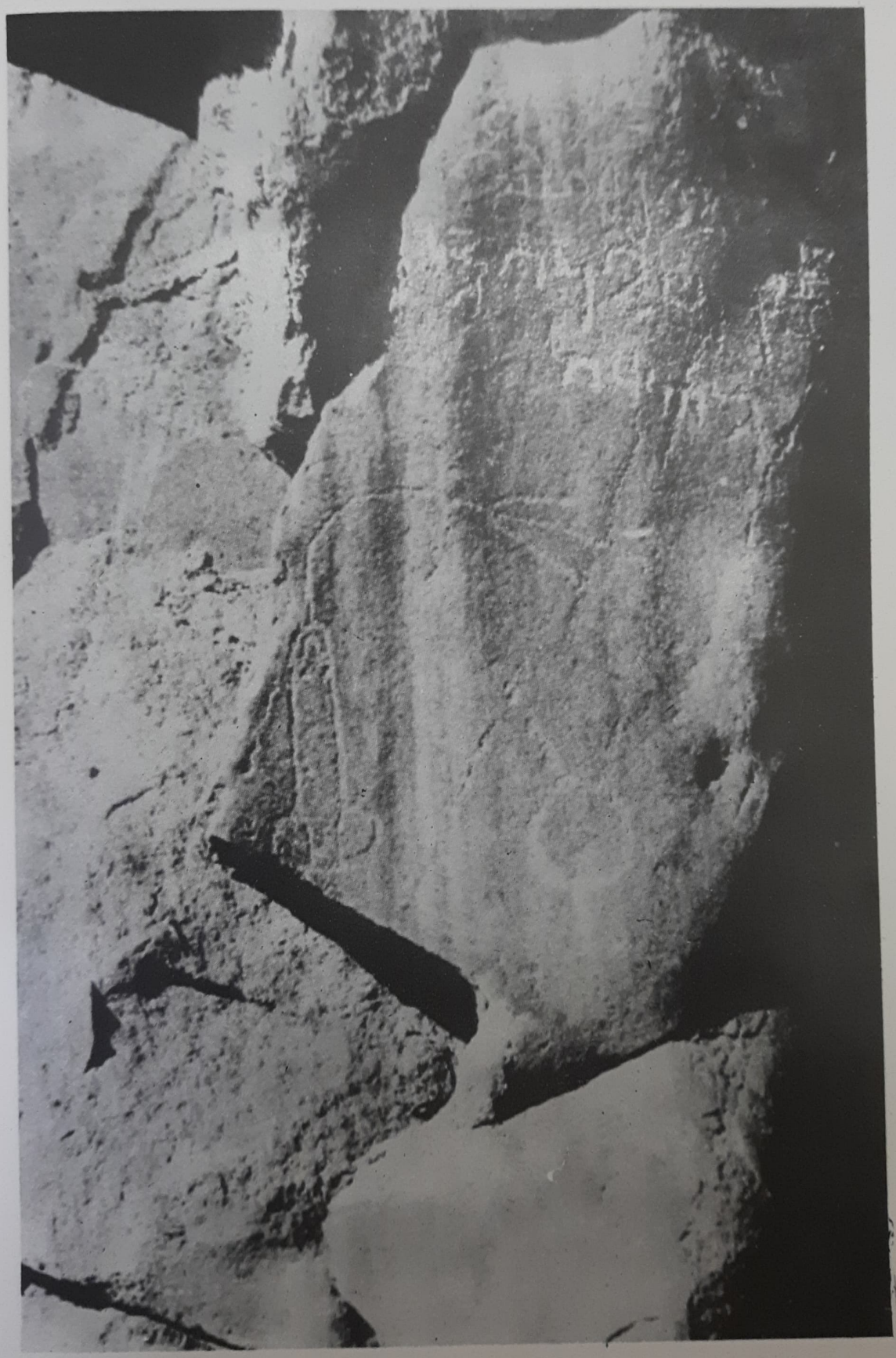

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2. KHALATSE. YEAR 187

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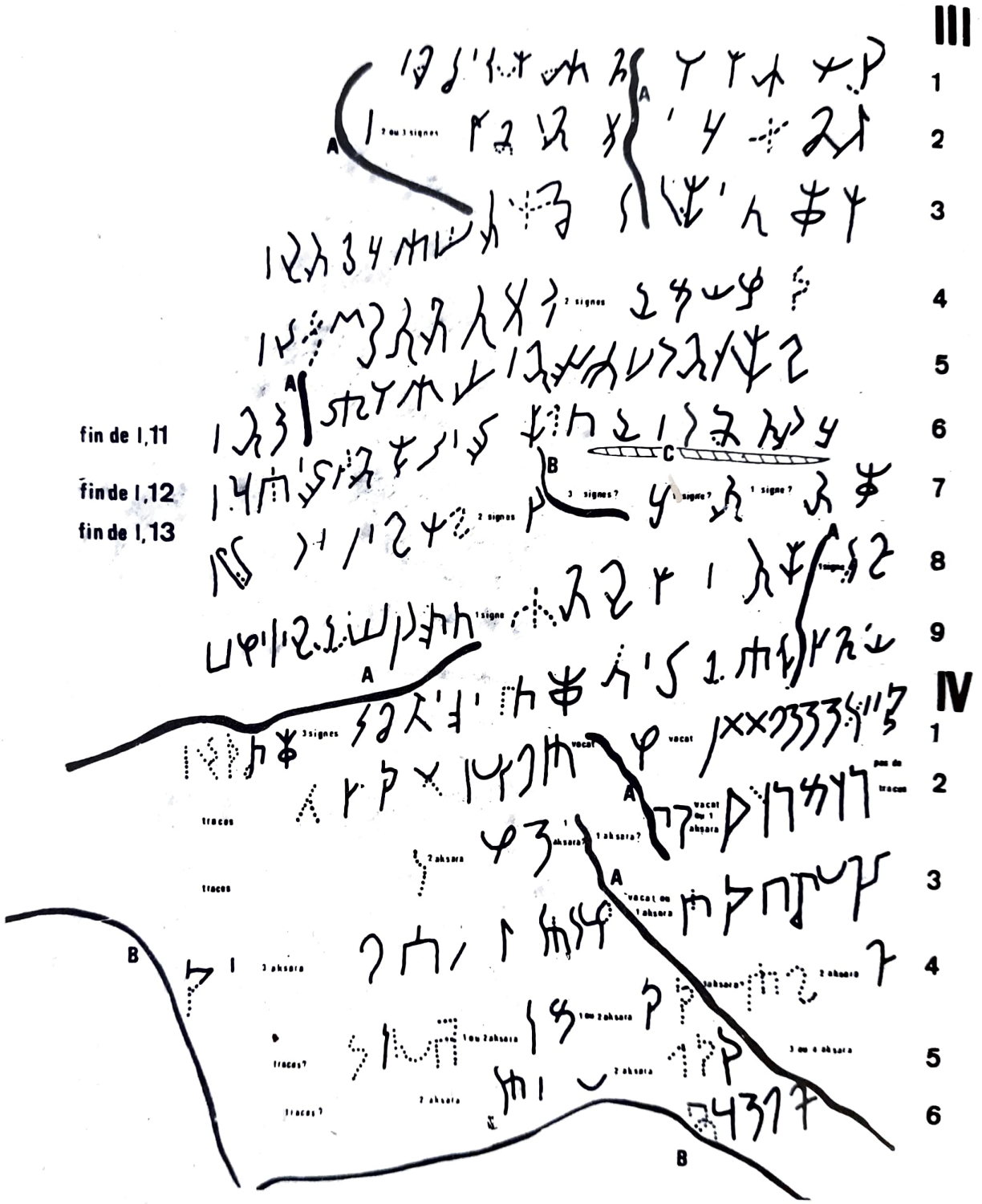
III
IV
fin de l.11
fin de l.12
fin de l.13
A
B
C
traces
traces?

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